

The Eternal Duality

A Study in
Logic and Morals

By
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TABLE OF CONTENTS

PREFACE

I.	FIRST PART	
	The Introduction Its Subjective Aspect	
	Dissertation	7
	SECOND PART	
	The Introduction Its Objective Aspect	
	Philosophical Errors	13
	THIRD PART	
	The Introduction Its Pure Reasoning	
	The Great Thinkers	22
II	FIRST PART	
	The Explanation Its Subjective Aspect	
	Manners Make Laws	30
	SECOND PART	
	The Explanation Its Objective Aspect	
	Time and Space	42
	THIRD PART	
	The Explanation Its Pure Reasoning	
	Philosophical Contradiction	52
III	FIRST PART	
	The Abstraction Its Subjective Aspect	
	Nature's Symbolization	65
	SECOND PART	
	The Abstraction Its Objective Aspect	
	The Six Kingdoms of Nature	73
	THIRD PART	
	The Abstraction Its Pure Reasoning	
	The Pillars of Pure Reasoning	93
IV.	FIRST PART	
	The Activity Its Subjective Aspect	
	Living Organisms	103
	SECOND PART	
	The Activity Its Objective Aspect	
	The Earth as an Astral Entity	109
	THIRD PART	
	The Activity Its Pure Reasoning	
	Resemblance Among Living Animals	136

V.	FIRST PART	
	The True Sense Its Subjective Aspect	
	Collective Equality	150
	SECOND PART	
	The True Sense Its Objective Aspect	
	The Physico-Moral as an Integral Entity	164
	THIRD PART	
	The True Sense. Its Pure Reasoning	
	Collective Conscience	181
VI	FIRST PART	
	The Analysis Its Subjective Aspect	
	Reasons and States in General	190
	SECOND PART	
	The Analysis Its Objective Aspect	
	Psychology of Human Beings	206
	THIRD PART	
	The Analysis Its Pure Reasoning	
	Human Influence by Constant Progress	222

THE ETERNAL DUALITY

P R E F A C E

I dedicate this book, perhaps the only work of this kind that I shall ever write, to my five children: Arthur, Alva, Joseph, William and Martha. I hope they will find in my sincere effort a desire to leave them a name worthy of their admiration and respect. I ask them to do me the honour of reading this essay, and to see therein that love, joy and happiness are found throughout life in self-satisfaction, if they withdraw themselves promptly from all excesses, as being harmful both to body and mind..They must observe in the phenomena of nature, that turbulent agitation and smug tranquility are the two extremes which strongly tend to transform matter. But, that on the other hand, they must seek in daily noble achievements and in nightly virtuous meditation, the objects of splendour and the subjects of magnificence: two divine causes promoting the renewal of noble pursuits and happiness, which in turn will perpetuate every bodily and spiritual effort, invariably objectivizing life and unquestionably subjectivizing wisdom.

Chapter I

F I R S T P A R T

The Introduction: Its Subjective Aspect

DISSERTATION

We must admit, on behalf of the truth, that twenty years have elapsed since we wrote down our notions about the creation, function and course of all that exists. Originally we undertook this work without ever having opened a single scientific book which might enlighten us in some way. We had, as principal inspiration, the following basico-explanatory trilogy of the process of a finished action from the immortal English genius and poet William Shakespeare, "to act, to do and to make".

The above perfect thought, induces the belief that the whole of creation should undergo an identical triple analysis to become comprehensible to scientific research. This sort of analysis would undoubtedly require a certain degree of knowledge. The investigator must find for every case, subjective or objective, the appropriate words to express exactly the conceived image or the perceived sign, be it a question of pure imagination or undisputed reality.

We have worked in our scientific investigation of our formation, development and aim, having exposed at the same time its combined forces: physical dynamism and moral power. In both instances, we disclosed its weak or strong consistency, its right or wrong disposition, and its good or bad influence

We believe that scientific studies, as pursued until now by the different branches of science, are a source of annoyance to a diligent scholar. We must admit that we

were not able to extract anything practical during our secondary or university studies. Those who have taken to themselves the unique task of clarifying the entire uncertain pattern we all must invariably follow during our long and complicated life, have made difficult and incomprehensible these studies for us.

We find ourselves at present face to face with the bitter reality that learned men in the science of discerning, in order to express their ideas in conformity with their own appraisal, have given to each word employed a precise sense. In many cases, the meaning of the words used was in direct opposition to the etymology of the same word; and in others, that word was used as a basis as well as an explanation.

We have finally arrived at the conclusion that, if the person who conceives an image or perceives a sign is an empiricist, his susceptibility, imagination and belief will set aside his sensibility, appreciation and knowledge. On the other hand, if he is a rationalist, his sensibility, appreciation and knowledge will surpass his susceptibility, imagination and belief. But, if he is neither an empiricist nor a rationalist, but a *practico-pure* scholar, his discernment and manner of approach of the conception or perception of the image or sign, will place him where he will never be excluded and become an integral part of the above-mentioned study. He will not be able, once included, to deny the existence of the image or sign, and therefore he cannot consider himself as being the only thing which positively exists.

While reading recently the "New Treatise of Psychology" by Profesor George Dumas, we have adduced that the power of thought comprises at the same time conception, sensation and emotion; that a conception is the result of the analysis, co-ordination and comprehension of the ideas, whatever their origin and nature may be; that a sensation is the consequence of the signification, schematization and calculation which we have been giving to the same ideas; and finally, that an emotion is the logical outcome of the degree of imagination, perception and appreciation with which we have assimilated the very

same ideas, in order to reach without any doubt the full understanding of things.

Concerning organic problems, we have accepted that the repercussions of the sensations and emotions pass from a cerebral hemisphere to the opposite one, from the affected zone to one not affected, and from a particular lobe, the starting point of each sense, to the other lobes, originators of the unavoidable additional faculties.

Therefore, in order that the image or sign may be really and entirely understood, the effects of the mental operation must be felt at the same time in the other lobular centers which must complete their symbolic nature and their structural aspect.

With regard to the intellectual problems, we must observe that the repercussions of a physico-moral sensation or emotion (hemispheric, from zone to zone and lobular) are performed in the brain without the least interruption. The contrary would prove the person who perceives them neither healthy nor sane.

Concerning bodily entity (matter and mind as a whole) this intermission, in the induction of a thought, will be of a moral character, even if its physical consequence provokes a physiological perturbation; while this interception, in the systematic development, will be of a physiological nature, though its organic consequence incite moral uneasiness.

We have concluded that the physico-moral offsprings exert a reflex influence of direct or indirect character on the corresponding cellular region, through the influence of the nervous system, voluntary and involuntary, and in perfect harmony with the respiratory, circulatory and assimilatory systems.

We have also found that the physical state of mind, on account of this or the opposite mental action, is of a nature contrary to the influence of the accomplished effort. The fact of this achievement proves the inborn persistent agitation which shows us, in the different stages of life, the law of mutual compensation governing our destiny: every spiritual stimulant is attained to the detriment of the body; every bodily effort is executed at the expense of the mind.

The greatest truth we have tried to point out in our work is this: modern philosophy, instead of spreading the idea of materializing what is immaterial, must rather idealize what is material.

It has been proven that the mental power of the human being is incommensurable. For this reason, in the same manner as we have done before without any practico-pure results, reasoning on what is abstract in contradiction one with another, we could now, with great probability of success, make life easier to live if we but speculate with reality; for our realm of action is enhanced while in contact with the concrete verities.

Any physical event, whatever its sense may be, carried to a happy ending, is feasible if its total evolution is in perfect accord with the line of least resistance: the correct systematic function of our circulatory power is an irrefutable fact. Quite the contrary happens with the moral aspect, because we attain the triumph of our fondest desires, if our action is concentrated on the spot which offers it the greatest resistance: the correct prescribed co-ordination of our clear conception can unquestionably serve as an example.

For any of us, it is easier to familiarize ourselves with an extraordinary image, than to arrive at a perfect understanding of a wonderful sign. The images are presented to our senses; while the signs are the result of our attention. The images bewitch us; while the signs make us lose patience. We interpret the images in the manner that suits us best; while the signs often reveal bitter truths to us. The images idealize a schematic appreciation of a voluntary nature while the signs materialize a schematic representation of a structural character that our will cannot immediately foresee.

To materialize what should rest idealized, as the philosophers of former times have done, is not, however, of great merit. This is easily accomplished if each one of us imagines and interprets in a personal way that which pleases us the most; while to idealize what is materialized, so far as to induce in us a favorable reaction towards the conception of the object until it becomes sensible, and the emotion caused by its presence is felt in its highest form,

constitutes the basis of our philosophical principle without offending science by false sentimentalism or perverse materialism.

We satisfy our greatest desire by taking for our principle in life, beauty, the pure and the divine quality of whatever surrounds us and with which we are familiar. Once its contents are completely idealized, we have not the slightest doubt that we have proceeded morally and logically.

All that exists in the world contains more good than bad elements, or it would have been abolished. If, by any chance, the bad in it excels the good, it will contain in compensation, more of what is pure than impure; and finally, if the impure exceeds the pure, it will represent to our knowledge more advantages than disadvantages as a whole.

Speaking of creation, things can exist only if the group of positive elements outnumber the negative ones. Therefore, we must find in all that exists its beautiful, its pure and its divine qualities which really interest us, to be able to enjoy their presence. What we must positively consider is the total quantity of these three qualities which must be definitely greater than the sum total of the opposite elements.

Our final decision must unquestionably agree with our true or false conception. Our conception must reveal, more or less, our degree of culture. Our degree of culture should control our instincts as well as our emotions. Our sentiments should reflect our state of mind, whether ideal or material. Our state of mind should conceive the existence of a soul equally able to enjoy or to suffer the vibrations and emanations of our bodily constituents.

To arbitrarily exempt the body from all material enjoyment, in exchange for a spiritual consolation, is an act both criminal and absurd. To materialize to the highest degree bodily enjoyment, putting aside its symbolism, would be harmful because that would cause the degeneration of our habits animalizing us more than prudent and decorous convention should permit.

What we find to be logical as well as moral, so as to obtain the purification both of our body and mind, is

that every human being must see life through a more beautiful, charming and virtuous prism to find it worthy of living.

We recall the agreeable feeling often experienced in life by remembering, while in action, the moments of pleasure we have enjoyed in the past. In the same manner we can render the present quite enjoyable by imagining whatever surrounds us as being better than it really appears to be, thus intensifying the pursuit of our happiness.

By acting in the aforementioned manner we could all truly feel the glorious repercussions of our purest conceptions, because there can be no discord in making direct contact with the divisible unity of facts and sentiments.

We should discover the bare truth in all our actions applying the following principle:

Give to our neighbor what truly belongs to him.

All fair-minded people, after having fulfilled their physico-moral necessities, must act according to reality. It would be useless to pretend, by closing our eyes, that we do not participate in the suffering and pain, or in the joy and pleasure of our happy or unhappy neighbour; because no creed or any other form of self-government imposed upon the body, however sublime or ideal it may seem, can ever be in direct opposition to the great truth of the everlasting laws which govern Nature.

S E C O N D P A R T

The Introduction: Its Objective Aspect

PHILOSOPHICAL ERRORS

The history of philosophy is divided into two parts: in concordance with the nature of the different doctrines, and following the chronological order of the development of ideas.

In the nature of the opposing doctrines, we distinguish two great philosophical currents which divide the intellect: empiricism and rationalism

The empiricists presume to explain the obvious truth without going beyond the limits of experience. The rationalists, on the contrary, believing that a spontaneous revelation does not require coordination, have created certain laws which direct the mind in judging its development; but this appraisal needs to be verified before undergoing the proper experience.

In presenting this thesis, our purpose is to explain things in a clear manner. We have accepted therefore as being exact, without troubling ourselves with the wherefore of their sources, all theories which explain bodily functions as well as human sentiments.

We think that all theories are false whose propositions cannot be applied to the following animating duality, viz, (1) physical dynamism; and that which explains its movements, (2) ethical power.

In referring once again to the empiricists and rationalists, we hope to see, for the benefit of practico-pure reasoning, these two doctrines mutually absorbed. The empiricists, as well as the rationalists, while trying to

make clearer for us nature's mysteries, have placed themselves in a position from which they are sometimes excluded, and if in the conception they remain included, this is done in a very problematical way.

Man has a strong tendency to believe himself the only living creature capable of acting, feeling and thinking at will. However, he is but an animal that must obey the laws of nature, in the same manner that all other animals must, whether their organisms be big or small, simple or complex.

Every representation of materialism, that is to say, of animalism, is an act exclusively of the instinct; on the other hand, every representation of mentalization, that is to say, of personalization, is always an act of emotion. Therefore the secret of good living consists in making materialism supremely sensible and in moderating suggestiveness, without forcing man to become effeminate and, still less, to permit woman to become mannish.

There are three forms of instinctivo-passionate proceedings: firstly, among individuals; secondly, between families; and thirdly, in relation to races. Each social entity struggles against the others without any justification, to assure for itself nourishment, to acquire the right of life and property over its opponent and to win command over the whole. However, humanly speaking, they all have the same right to satisfy these three common urges.

Here is manhood, the positive pole, 66% of the bodily human representation always proceeding by instinct, wanting to dominate the organization to which it belongs, while doing its utmost to materialize the surroundings for those who live within its reach.

In the same proportion, we see womanhood, the negative pole, 66% of the bodily human symbolization always impelled by passion striving to dominate the organization to which it belongs, while doing its utmost to idealize the surroundings for those who live within its influence.

It is our great joy to coerce other human beings to please our inflexible will. That happens because of the instinctive or passionate impulse controlling us to the degree of masculinity or femininity that exists in us. From

this contrariness is born the strong desire in each one of us to perpetuate our respective specie and genealogy. We take as a fundamental principle to justify our attitude, our peculiar characteristics: personal example, which we believe superior, adaptable, and even indispensable to the surroundings in which we live in continual struggle.

In a human being the partial influence of the negative pole over the positive is not at all surprising. From this internal individual struggle, the principle of true reasoning is born. Instinctive tendency obliges us to materialize what is subjective; while the passion's impulse constrains us to idealize what is objective.

Our character is the result obtained from the stabilization of this double influence. If only the affirmative should prevail, nothing, absolutely nothing, could exist. For happiness' sake it is the minority which indirectly governs the destiny of humanity. When all that is found in each created being is added up, we will find the positive pole always ruling over the negative.

A human being, once satisfied, does not permit his fellow creatures to be equally happy. We must stop an instant and observe the other animals of creation, precisely those we treat as irrationals, and note that once satisfied they act differently. We must observe that, although an animal is physically able to reproduce his specie abundantly, he it is who avoids indulging in anything abnormal and pernicious. In regard to the Commandment, we must notice that there are irrational species which are better organized than certain human races. Our ignorance induces us to believe that we are imperishable.

We know of scholars who capriciously condemn those they classify as irrationals to undergo certain transformations from which human beings are exempt. Without any justification they endow all human beings with a soul: the spiritual personification which exists in life independently of the body (according to the opinion, without any solid foundation, of most Platonic philosophers), denying this spiritual faculty to the other animals. They thus reaffirm their implication that they themselves are the only immortal beings.

All through history humanity appears positively heed-

less of the needs and sufferings of its fellow creatures. Progress has had for cause and effect the imposition of the strongest over the weakest: the very rule governing, in an identical manner, the other animals of creation.

We have nothing to add to the chronological order, because the history of philosophy, properly speaking: Ancient Philosophy, Philosophy of the Middle Ages and Modern Philosophy, with their divisions called periods, and with their innovations called theories, fully explain the three epochs into which this chronological order is divided.

To understand life, to analyze nature's laws, to know what we are, and where we are going, we must first realize that we are well-balanced animals; because we owe, and always will, our complete perfection to equilibrium.

It is a philosophical mistake to have classified us as rational animals, inasmuch as a human being without any impure mixture must act according to nature; a man with his degree of normal femininity must act instinctively; while a woman with her degree of normal masculinity must act from an impulse of passion

The nobleness of a human being depends, however, on the well-balanced physico-moral condition existing in each pole, that is to say, on both sexes at the moment of the fecundation, to arrive at the perfect synthesis of the new created being.

According to us, the noble and unique manner we must follow in order to reach collective perfection, (because we cannot wisely hope to see personal equality), is to take special care of the physical integrity and moral stability of each person separately. From the degree of personal independence will depend to what extent mutual respect will exert an influence beneficial to humanity.

This edifying tendency is the great principle which will serve us as a basis for an everlasting peace between nations. It is a very sad error to undertake the disciplinary education of young people *en masse*, because this destroys the principle of independence by treating them as if they were slaves, and it also destroys the family institution by taking children away from their parents too soon.

A man or a woman deviating from his or her peculiar procreative nature is no longer a worthy specimen of humanity. When they realize an act which is in contradiction to their respective natures, they drag themselves to a very lamentable stage of inferiority; they are abnormals.

We are well-balanced animals, because in reality most of us act with moderation. The person whom we can classify as normal, does not develop one sense more than another; this is the only reason why we find ourselves at the top of creation.

We derive the greatest imaginable sensation and emotion, when we remember, at each instant of our lives, that our feelings, whether instinctive or passionate, will exercise a double influence, good or bad, on our opponents who may likewise perceive them.

This double struggle between right and wrong is the object of an exposé in the course of this work; formally, that of the simple elements; secondly, when we study the "half-entities" which represent the partial mixture of opposite elements; and finally, when we consider the organization of all finished entity; each one of its opposing elements having a different origin because they belong and must return, to their respective realms.

We attain a state of perfection in a human being by stimulating the correct equilibrium between its physical capacities and its moral faculties, an inseparable condition in a divisible entity. We are subdivided during the disintegration of the physical elements of which we are composed. The moral entity becomes an influential circumstance over those we leave behind.

There are many reasons for believing that we exert an indirect influence over the future predicated by our present behavior. It is an undeniable truth that there is not an effort in nature, but is lost while time and space continue to exist.

Why should we believe in the immortality of the soul, if the earth and the other celestial bodies are indeed perishable? All that exists within nature's power has a beginning and an end.

Are we something more important to the Creator than

the celestial bodies which form the different planetary systems?

Are we exempted from the influence of the triple law of attraction, repulsion and reaffirmation which dominates matter efficaciously and from which the different celestial bodies cannot escape?

Taking for granted that the soul exists in the form explained by the Platonic philosophers, where shall we go if our planet becomes cold or turns hot, or strikes against another planet also floating in the heavens?

If our planet were destroyed, because a superior power decided it should be so, shall we continue to exist in spirit?

We come to the conclusion that bodily entities are disintegrated when the protons and the electrons which maintain their activity return to their primitive state. This disintegration is realized by the lifeless atomic masses: dynamically and chemically; and by the dying cellular entities: physiologically and anatomically; once their activity is reduced to nothing.

The atomic masses, as well as the cellular entities, once disintegrated, fall under the control of two invisible forces, which exert then a powerful influence over their different disorganized elements: electricity over the inorganic, and telepathy over the organic. Through this intervention, the elements which belong to the different kingdoms of nature are put once more into action. The reunion of protons and electrons thus takes place again.

Each disorganized element shows the influence to which it is subject. Their characteristic will depend on the quantity of telepathy necessary to render them sensitive, creating thus the semi-entities. If the contrary happens, these two conditions (inactivity and insensibility) will then exert an equal influence over the elements which are found free in the air, forcing these to remain reduced to their minimum expression forever.

All that could be said against the thesis maintained by us is only mere hypothesis without any theoretical importance. We have revealed from the physical point of view as well as from the moral viewpoint, that in every free semi-entity are found certain particles which are in

eternal opposition among themselves. This double internal struggle in the higher developed semi-entities is intensified by the nervous systems which control them: the voluntary and involuntary.

It is very curious to see the way in which the dozen pairs of cranial nerves, which constitute this nervous system and which give life and movement to the body, are divided. Of these twelve pairs of nerves, only three are sensorial, that is to say, voluntary; six are motor, that is to say, involuntary; and three are mixed.

This invariable influence of the nervous system over the rest of the body obliges it to act more frequently by instinct (a system of objective defense) or with passion (a system of subjective protection) than by pure reasoning, a system which will prevail when the true masculine and feminine type universally admitted shall be created and recognized by all human beings as the perfect type of each sex. The former for its right instinctive sentiments, the latter for its high passionate principles.

The description that shows anatomically the way in which the cranial nerves are enumerated is the following: first pair, the olfactory, sensorial; second, the optic, sensorial; third, the ocular, motor; fourth, the pathetic, motor; fifth, the trigeminus, mixed; sixth, the exterior ocular, motor; seventh, the facial, motor; eighth, the auditive, sensorial; ninth, the glossal pharyngeal, mixed; tenth, the pneumogastric, mixed; eleventh, the spinal, motor; and twelfth, the hypoglossal, motor.

Each of these cranial nerves has a double origin: firstly, an apparent one: it is the spot from which it comes out from the brain; secondly, a true one: it is the spot where it is really born in the grey substance. The nervous centers are all developed by three membranes which penetrate from the surface toward the interior.

All the organs of vegetative life are unnerved by a special system, the system of the great sympathetic. This system is represented by two long cords (right and left) situated along the vertebral column. These cords begin at the level of the atlas and end at the last sacred vertebra. Each cord swells at places especially at the level of every conjugation, thus forming the ganglions. There are

twenty-three sympathetic ganglions on each side of the vertebral column.

There are three pairs of cervical ganglions which join the pneumogastric in the formation of the cardiac plexus. There are twelve pairs of dorsal ganglions which, by the union of their branches, form the solar plexus over the stomach, protected by the diaphragm. There are four pairs of lumbar ganglions which form, with their branches, the mesenteric plexus (for the large intestine); and there are four pairs of sacred ganglions which form the iliacal plexus (for the bladder). Where the canal of every conjugation begins, the great sympathetic receives the nervous threads of each spinal nerve.

All these nerves have different functions: some are the accelerators of the heart; others are the moderators of the intestinal contractions; the remainder are secretory. The sympathetic system supplies the nerve vasomotors; some of these are vasoconstrictors, while the others are vasodilators.

We do not ourselves invariably guide our organism, even if our mental power is incommensurable. Frequently, it is the organism, the center that accepts what is agreeable and eliminates what is disagreeable, which guides us.

While studying this struggle between the body and the mind, we arrive at the conclusion that there are substances, outside our will, which invite us to allude to them; there are also charms which inspire us to possess them; as there are certain emanations, the perfumes of which excite us; there are also landscapes, which charm us; rhythms which amuse us; and dainties that stimulate our appetites; everything depends upon our physical disposition and the sense of morality which directs our sentiments.

Ecstasy must exist to predispose the mind, and simultaneously enjoy the vibrations of the body when we are in the presence of something that attracts us because it is agreeable; or, on the contrary, we must be vigilant and put aside the object that is not assimilated by the body in order to correct the psychological entity which characterizes us.

This mutual penetration of the body (partially or totally) with the six senses through the aid of the nervous

system, voluntary and involuntary, to avoid the sensations or emotions that can weaken its harmony, is the characteristic which every day makes our physico-moral entity greater by seeking the equilibrium in life while we progress.

As to the real value and the maximum quantity of equilibrium, we shall find its essence concentrated as a whole in the right medium; but, particularly in the full independent development of each of the six senses.

THIRD PART

The Introduction: Its Pure Reasoning

THE GREAT THINKERS

In the third part of the introduction that concerns pure reasoning, we have thought that nothing could be more revivifying to complete our thesis, than to add a series of quotations as they have been expressed by the great thinkers known throughout the world.

1.—The French Revolution was an attempt to reform too fast; John Adams calls it the work of a blind giant.

2.—According to Addison's views, a misery is not to be measured from the nature of the evil, but from the temper of the sufferer.

3.—Aeschylus: "And like a ship with all its anchors out I must abide the storm."

4.—James L. Allen observes it is the worst member of the family who settles what the world shall think of the others.

5.—In the opinion of Amiel, the more a man loves the more he suffers; and that the sum of possible grief for each soul is in proportion to its degree of perfection.

6.—Aristotle's three sources of persuasion are: Personal character of the speaker, right mood of the hearers, and argument.

7.—Culture, says Mathew Arnold, is properly described as having its origin, not in curiosity, but in the love of perfection.

8.—It is a saying of Marcus Aurelius that such as are our habitual thoughts, such also will be the character of our minds, for the mind is molded by the thoughts.

9.—Balzac observes that the best way to bring two

wills into agreement is to take care that there is but one in the house.

10.—It is the opinion of James M. Barrie, that, gentle or simple, stupid or clever, men are all alike in the hands of a woman who flatters them.

11.—Says Bielschowsky: "There is no great gift in this world which is not at the same time a burden to its possessor."

12.—Bismark thought no horseman could afford to be always on a gallop.

13.—William Black thinks men cannot be idle with safety either to themselves or to the community.

14.—Blaine affirms that Webster's speech in reply to Hayne in 1830 was an amendement to the constitution; that it corrected tradition, changed convictions, and revolutionized opinions.

15.—From Browning we have this: "Nothing has been which shall not bettered be hereafter."

16.—Buddha calls death that change which never changes.

17.—It is not the thing, says Bulwer, but the excess of the thing that hurts.

18.—Burke thinks wisdom consists in no small degree is knowing what amount of evil is to be tolerated.

19.—We can say nothing, declares Robert Burton, but what has been said; its composition and method are ours only.

20.—There are depths in men that go to the lowest hell, as there are heights that reach highest heaven, according to Carlyle.

21.—According to Julius Caesar, arms and laws do not flourish together.

22.—Chesterfield thinks conscious virtue is the only solid foundation of all happiness.

23.—Prudence, observes Cicero, is the safest shield.

24.—Coleridge thinks there is something feminine in the countenance of all men of genius.

25.—According to De Quincey, whatever is too original will be hated at first; it must slowly make a public for itself.

26.—Civilization tends to render all men alike, Madame de Stael.

27.—Mediocrity can talk, remarks Disraeli (Lord Beaconsfield), but it is for genius to observe.

28.—Dowden thinks the precept of true philosophy is, not *Memento mori*, but "Remember to live."

29.—In the evolution of the animal world, declares H. W. Dresser, organs which remain unused ultimately disappear.

30.—Dryden thinks every word a man says about himself is a word too much.

31.—Dumas tells of one who had risen so high that there was nothing for him but to descend.

32.—George Elliot (Mary Anne Evans) thinks that an absolute ruler needs to have at hand a man capable of doing the meanest action.

33.—Emerson regards him only a well-made man who has a good determination.

34.—It is a wise saying of Epicurus that there is nothing so productive of joy as doing kindness.

35.—It was the belief of Fenelon that when a man is destined to govern men, he must love them for the love of God, and not expect to be loved by them.

36.—John Fiske says the heretic is not now burned at the stake; but there is an organized policy to starve him by injuring his reputation and lying about him.

37.—According to Flaxman, Athens contained 12,000 free citizens at the time it contained 120,000 slaves.

38.—Garfield thought it wisdom to be fit for more than the thing we are doing.

39.—True virtue, says Gibbon, is placed at an equal distance between the opposite vices.

40.—Gladstone warns us against letting our religion spoil our morality.

41.—Goethe warns us to beware taking the faults of our youth into old age, for old age brings with it its own defects.

42.—It is a statement of Hare, that few persons have courage enough to appear as good as they really are.

43.—Every crime, says Hawthorne, destroys more Edens than our own.

44.—It is an observation of Hayden, that you cannot do anything twice in life with the same effect.

45.—The only impeccable writers, Hazlitt asserts, are those who do not write.

46.—It is a good thing about us Germans, declares Heine, that no one is so crazy but he can find a crazier countryman to understand him.

47.—The half is often more than the whole, says Hesiod.

48.—Learning is not accumulation, but assimilation; from Higginson.

49.—Hume declares that knowledge and good morals are inseparable in every age, though not in every individual.

50.—If the balance exists, declares William James, no one faculty can possibly be too strong; we only get stronger having all-round character.

51.—The best government of all, says Jefferson, is the one that governs least.

52.—It was Dr. Johnson's belief, that a man would please more on the whole by negative qualities than by positive ones.

53.—According to Junius, it is the middle compound character which is alone invulnerable; the man who, without firmness enough to avoid a dishonorable action, has feeling enough to be ashamed of it.

54.—La Bruyere thinks that for every thought there is only one right expression, and it must be found.

55.—Wholesome is the wisdom that we have gathered from misfortune, remarks Landor, and sweet the repose that dwells upon renown.

56.—It is a remark of Lecky, that men come into the world with their benevolent affections very inferior in power to their selfish ones, and that the function of morals is to invert the order.

57.—It is Locke's warning, that he who sinks his vessel by overloading it, though it be with gold and silver and precious stones, will give the owner but an ill account of his voyage.

58.—It is cheaper in the long run, Lowell thinks, to lift men up than to hold them down.

59.—In the opinion of Macaulay, that government which attempts more than it ought to will accomplish less.

60.—There are two things which I abhor, says Mahomet, the learned in his infidelity, and the fool in his devotion.

61.—Justin McCarthy observes that the bulk of a population is not made up of moralizers and philosophers.

62.—Fame, that last infirmity of noble minds, is from Milton.

63.—Moliere, when accused of plagiarism, said he took his own wherever he found it.

64.—Montagne advises, that the discipline of pain, should be part of every boy's education, for the reason that everyone in his day may be called upon to undergo torture.

65.—Montesquieu states that the first motive which ought to impel us to study is the desire to augment the excellence of our nature, and to render an intelligent being yet more intelligent.

66.—The Dutch have had to contend against two of the mightiest powers in the world, Motley declares, the ocean and the Spanish tyranny, and they conquered both.

67.—Narvaez, on his death bed, being urged to forgive his enemies, said: "Bless my soul, I have none, I have killed them all."

68.—Theodore Parker thought the common school of America the cradle of all her greatness.

69.—Pascal would not measure the strength of a man's virtue by his occasional efforts, but by his ordinary life.

70.—It is a remark of Walter Pater, that the true value of souls is in proportion to what they can admire.

71.—Pestalozzi says the only real help is self-help.

72.—Philip of Macedon, having been asked to banish a man for speaking ill of him; said: "It was better he should speak where they were both known than where they were both unknown."

73.—The gods themselves, remarks Pindar, cannot annihilate the action that is done.

74.—It is Plutarch's observation, that no beast is more savage than man, when he is possessed of power equal to his passion.

75.—It is Poe's notion, that happiness is not in knowledge, but in the acquisition of knowledge.

76.—New times demand new cares, Racine believes.

77.—Richardson asserts that every fortified town has its strong and its weak place.

78.—If a man is subject to revenge, observes Richelieu, to put him in authority is to put a sword in the hands of a madman.

79.—That which produces and maintains cheerfulness, Richter declares, is nothing but activity.

80.—When virtue is departed from most individuals, Robespierre observes, you will find it in the corporate existence of the people.

81.—The ability to limit our desires, Madame Roland considered a proof of wisdom.

82.—Nothing excites inspiration like necessity, is by Rossini.

83.—There are moments of delirium, says Rousseau, when men ought not to be judged by their actions.

84.—Sainte-Beuve states that the courage which undertakes wise and just things for the public good is a special gift of God.

85.—Those who make themselves feared, says George Sand (the Baroness of Dudevant), always run the risk of being deceived.

86.—It is remarked by Schiller that matter is not that which produces consciousness, but that which limits it, and confines its intensity within certain bounds.

87.—It is Schopenhauer's doctrine, that men of genius inherit their gifts from their mothers.

88.—To the mind of Scott, "it is a hundred times more easy to inflict pain than to cause pleasure."

89.—The consciousness of well-doing is an ample reward, Seneca.

90.—This is from Shakespeare: "The web of our life is of a mingled yarn, good and ill together; our virtues would be proud, if our faults whipped them not, and our crimes would despair, if they were not cherished by our virtues."

91.—A physiognomist found in Socrates' face and the general formation of his head indications of bad passions

and depraved character. The great philosopher and moralist confessed the correctness of the judgment, but claimed that by self-discipline he had thwarted the tendencies of his depraved nature.

92.—According to Herbert Spencer, the perfect man's conduct will appear perfect, only when the environment is perfect.

93.—Steele pronounces barbarity to be the ignorance of true honour.

94.—Swift calls a true critic a discoverer and collector of writer's faults; and thinks that in the perusal of a book he is like a dog at a feast, whose thoughts and stomach are wholly set upon what the guests fling away, and consequently is apt to snarl most when there are fewest bones.

95.—Taine characterizes intuition as a superior but dangerous faculty.

96.—If you know how a man (or a nation why not) deals with money, affirms Henry Taylor, how he gets it, spends it, keeps it, shares it, you know of the most important things about him.

97.—We don't want a rose to sing, Thackery says.

98.—The worst of all tyrannies, De Tocqueville remarks, is the tyranny of cowards.

99.—In general, observes Thucydides, the dishonest more easily gain merit for cleverness than the simple for goodness, since men take pride in the one, but are ashamed of the other.

100.—When thou eatest, remarks Zoroaster, give something to the dogs, even though they should bite you.

Before finishing the third part of the introduction, we must confess that the only book that has accompanied us in twenty years, an excellent example which constitutes at this very moment our whole library, and that we classify as our Bible, is "Literary Brevities" by John G. Wight, a work of merit, very instructive, from which we have chosen, among the thousands of quotations perfectly classified, these series of thoughts with which we have honoured our work.

The readers will find quotations that might have inspired us to that, by their likeness to the nature of our thesis:

To give you an idea of what we really mean, we call your attention to the following quotations: numbers 25, 45, 63 and 94, as the four pillars of our self-respect.

Chapter II

FIRST PART

The Explanation: Its Subjective Aspect

MANNERS MAKE LAWS

In this essay, inspired in truth, because those who have already lived most probably have a definite judgment of things, we shall bring to the youth's minds of to-day the present thesis.

In the identical way that an animal's body can be transformed partially or totally, by only changing the subject's manners, the education of an individual character might find the maximum of discipline, during the personal effort that should permit, in every living being, the radical modification of its own sentiments.

This healthy and noble personal procedure would truly change the wrong scientific interpretation of the present great human societies. By putting into action these fundamental ideas, based principally on mutual respect, we will be leaving the best of heritages to future generations, and to humanity as a whole the happiness of a life full of joy and peace.

Extremities Touch Each Other

To obtain collective perfection, which is the only aspect of complete stability to look forward to in real life, as well as a condition for which every human being, conscious of its daily acts, must take special interest in, we shall begin our task by bringing to the knowledge of the young readers of "The Eternal Duality" the "Mother

of Nature"; because in every phenomenon, physical or moral, there are two constitutive elements.

In order that "The Eternal Duality," as great and consistent, may remain formally defined in the course of our work, we shall appraise it in its material order at the same time that we shall analyse its spiritual aspect.

Continuing this thesis, the readers will find each positive tendency facing a negative one. In front of each of the elements, subjective or objective, which excite construction, locomotion and life, we will find the opposite elements which cause destruction, paralysis and death.

Right Thoughts in a Healthy Body

When our body acts in a healthy way, it accepts only the exact quantity and quality of nourishment it needs to perform its vital functions. The same thing happens with our mind when we act prudently.

We can undoubtedly become physically healthy: firstly, by nourishing ourselves correctly; secondly, by breathing fresh air night and day; and thirdly, by performing physical exercises regularly.

We could also strengthen our character to its utmost: firstly, by nourishing our minds with proper thoughts; secondly, by sustaining them within moral surroundings; and thirdly, by frequently submitting them to profound meditation.

Proceeding always in the above physico-moral manner, we must become wiser in our daily decisions; if unhappily our egotism (a conservative instinct badly applied) or our passions (a wrong founded reasoning) would not turn us from our good intentions most of the time.

Personal Sacrifices Are Indispensable

For the above physico-moral reason, we should strive to practise and accept particularly the physical exercises which will give certain movements to the body without interfering with its organic mechanism; and such ideas as will awaken in our conscience the principle of perspicacity a faculty which will permit us to recognize

quickly any image or sign, of subjective nature or objective synthesis, that we may discern and analyse simultaneously through the assistance of the various senses.

In accordance with our own exaggerated inclinations: the miser as well as the spendthrift; the beggar, as the hard worker; the fanatic, as the atheist; the hypocrite, as the vicious: and as a whole the egoist as well as the scoundrel: make an effort to participate in the impurities or purities during life.

Such creatures, with insatiable desire, who become unworthy and detestable before their more moderate fellow beings, when they are about to gather and taste the unwholesome fruits of their exaggerated aspirations, are overtaken by death which physically as well as morally reduces their bodily entity to nothing.

Worthy Specimens of Humanity

Those who have left in the minds of the present generation the impression of a noble and immortal deed, which by its greatness renews their memory constantly, are the only ones deserving to live eternally in the hearts of humanity.

Because of the effect of our thoughts and actions on the rest of humanity, we are obliged to restrain, independently one from the other, our avarice or dissipation, inaction or dynamism, fanaticism or unbelief, hypocrisy or vice.

To contribute more efficaciously to the perfection of the future generations, human beings must look after: firstly, intimate satisfaction, to govern spiritually their own destiny; secondly, intellectual capacity, to comprehend things through their own judgment; and thirdly, forceful character, to control their animal instincts as well as their inhuman passions.

We should not rely upon good luck for success; the example of great men is the best guide to greatness.

Physico-Moral Disintegration.

The body or physical power is decomposed; firstly,

when the complete paralysis of the dynamo-telepathic function takes place; secondly, when the organic selectivo-assimilative process, which maintained its different organs in activity, has ceased to exist; and thirdly, when the elements that took part in the formation of their bodily entity return to the realm whence they came.

The corporal negation not being able to govern in life, because otherwise the elements which constitute the bodily entity would cease to exist forever, its triumph in behalf of physico-moral renovation constitutes a growing conflict between parts which force all the elements, whether these be abstract or concrete, to return to their respective natural condition; that is to say, they must recover their primitive form, giving them thus a chance to start a new life once again.

The act of separation of these elements and the act of their meeting again are the most important facts which occur in nature.

Physical Evolution

After the disintegration of the strictly organic entity, the different physical elements: oxygen, hydrogen, carbon, etc., etc., because of the dynamo-chemical decomposition, recover as we have said before their respective primitive form, becoming thus once again protons and electrons belonging to a different kingdom of nature.

All these physical elements, once free, can again take an active part in any of the three opposite struggles which persist through time and space; to wit: firstly, in the formation of a new germinative entity; secondly, in the conservation of an entity which positively exists; and thirdly, in the temporal support or final destruction of any other entity which is in the stage of discontinuation.

On account of our ignorance we all play, like any other element of nature, one of these three roles in life: the one of constructors; the other of preservers; and the third of destroyers.

Moral Evolution

After the decomposition of the strictly inorganic entity,

the mind or moral force becomes weak and disappears: leaving behind it, besides an inert body, the good or bad personal efforts which distinguished the subject during its whole life.

All new beings in formation, as well as those who are easily susceptible to change of opinion, remain exposed during their whole existence to this good or bad inorganic influence of past actions and thoughts.

Those who are gone, if their actions and thoughts possessed the indispensable suggestive influential power, will surely modify the sensitive centers of the living beings whom they left behind.

The psychical influx is necessary to the living beings in the conformation of their own particular sentiments. Those who are blessed on account of their own psychical influx are venerable and immortal to those in whose minds they live forever.

Introspection of the Semi-Entities

We know that by dynamo-chemical decomposition everything in life can be reduced to nothing; but we consider it an unfortunate error that science, while studying composition in regard to the different semi-entities belonging to the various realms, because these elements once decomposed cannot fulfill their functions as they should; most truly, they should not have ever been decomposed, inasmuch as by doing so, the only thing that is accomplished scientifically is the destruction of the proper semi-entities.

We cannot imagine or understand the great power of nature without studying the direct and indirect influence the celestial bodies have on us. We can neither imagine nor understand our real existence, if we do not study humanity's greatest power (man and woman), as two opposite forces within it. We cannot possibly imagine or understand their unlimited power, if we do not study the spermatozoon and the ovum as two opposite semi-entities themselves.

The destruction of the semi-entities by science has led us to misunderstanding and confusion. A semi-entity once

decomposed has ceased to exist, and we can neither imagine nor understand something which does not exist. We must imagine and understand by semi-entity something that cannot suffer decomposition, because otherwise it cannot fulfil its function in life as it is supposed to do. Imagining and understanding the different elements in nature in their simplest forms, serves us only as a starting point for the creation of things.

Physical Transformation

The body is formed by the union of two cells entirely different in relation to the function each must follow. These cells, each separately, are composed of two resisting elements which strive within their respective centers. One is of positive origin while the other, which plays the part of the opposing force, is of negative tendency.

The positive force which constitutes the predominant group of elements is composed of protons, electro-dynamical filaments which have a tendency to unite one with another; while the negative tendency is represented by the electrons, filaments of the same kind which force things to remain as they are in regard to the function they perform.

For these two reasons given above, we call protons the filaments which constitute the governing force within a semi-entity, and we call electrons the elements which constitute the opposite energy within this same semi-entity; because it does not become a complete generative entity until the moment when it comes into contact with another semi-entity of different tendency but of the same kind. Here is an example: the ovum and the spermatozoon.

Moral Transformation

The character is formed by the mixing of two conditions, each of which by its own particular tendency will determine the comparative psychical center of the great mental operations. These two conditions, each one separately, are

composed of a double group of qualities. One of them shows a superior degree of kindness, while the other manifests an exaggerated degree of wickedness.

Kindness is the positive force which constitutes the first group of qualities. It is characterized in its extreme aspect by *lust* when moved by a brutal egotism or a false passion. On the other hand, wickedness is the negative force which constitutes the second group of qualities. It is represented in its diametrically opposite aspect by *indolence* when the stupid isolation or the unhealthy abstention persists.

We call *lust* the introspection which awakens in us the unbounded desire to take with incitement what pleases us most. We call *indolence* the imperfection which effectively obliges us to avoid participation in the problems of life.

Matter and Sentiments

Matter as well as sentiments are both organizable, condensable, corruptible and evaporable. To provoke these four different phenomena: the organization, condensation, corruptibility and evaporation of matter as well as sentiments, we have to consider them subjectively and also objectively.

Subjectively we have time and space, which act in a resolute manner on the opposite extremes. Objectively we have two different points of view: the physical as well as the moral.

From the physical point of view, we have to consider the triple law of attraction, repulsion and reaffirmation, which acts on the bodily entity and also on the filamentous particles which compose the mass.

From the moral point of view, we have to consider the ebullieny or debility of the mass as a whole, in accordance with the internal influence exercised by the negative elements within the bodily entity, the influence of which for the moment has not interfered with the formation of this germ-cellular case, but has contributed so far by its persisting negative qualities for the creation of living organism.

Interpretation of a Physical Ensemble

By attraction the elements are stimulated so as to make

them move one towards the other. By repulsion the elements have a tendency to keep their distance. While by reaffirmation the elements are brought definitively into contact.

It is this above-mentioned triple process which envelops every action. Each act shows three periods of time within a given space: its initiation, its effort and its execution.

We have not the slightest doubt, that this everlasting struggle, in relation to the materialization of things within the physical laws which govern nature, and this continual polemic of the moral principles in relation to the spiritualization of the same things, is what constitutes a living entity.

As living entities, to choose correctly, our decisions must be the result of our intuitive but scrupulous actions. Our choice should be short in duration, and care in selecting the best and what is preferred should never end.

Physico-Moral Fusion

To arrive at the logical comprehension and true verification of existence, we must understand by the expression physico-moral: firstly, the union between the body and the mind; secondly, the mingling of the objective which we perceive through the medium of the senses, and the subjective which we conceive by means of the intellect; and thirdly, the periodical and persistent manifestation of the opposing elements.

In accordance with physical energy and moral capacity found in a created being, these two conditions can act independently one from another in favour or against the dominant center of the organism as a whole; over the body, by reflex influence and indirectly; over the mind, conscientiously and directly. The created being is the very image and sign of whatever sort of influence, physical or moral, to which it was submitted.

Our existence mostly depends: firstly, upon how we think most often; secondly, upon the high quality of our thoughts; and thirdly, upon the wholesome fruit of our actions.

Physico-Moral Influence

The intensity or weakness with which the dominant force,

physical or moral, might act, whether objectively or subjectively, awakens the organs slowly or quickly, as well as the component muscles and cells of the body, and at the same time increases or decreases the volume of the emotion and sensation which stimulate the senses.

In a created being the act of moving one way or the other, so far as the physical power is concerned, would definitely provoke: its energy or lassitude, its inflexibility or flexibility, its eruption or adaptation.

In accordance with the moral influence, which synthesizes the mind during all bodily effort, we would have: its obstination or laziness, its vehemence or serenity, its impetuosity or calmness.

If we happen to act cautiously, discretely and honourably, our physical and moral influences are both present. In this case, our emotions and sensations would be moderately felt by every sense. The total sum of these properly attained emotions and sensations is what would make us feel immensely happy.

Physical Force

We call "physic" the dynamism which directs and synthesizes the physiological movement in the natural agents, and in the filaments which constitute them by the mingling of one with the other.

We understand by physiology the science which treats of the function and the characteristics of matter.

Matter is the representation of the mineral, vegetable or germ-cell elements as soon as they have constituted their respective semi-entities.

Semi-entities, the contents of which must definitely characterize the three realms of concrete origin, are a combination of opposite elements of different kinds but of the same nature forming by intimate union their own particular bodies.

Body is the entity which evades, confronts and resists.

Moral Capacity

We call "moral" the doctrine which determines, classifies and conceives images or signs by dividing their con-

tents which, in accordance with the emotion and sensibility of the created beings, decide the degree of stability or instability which governs them.

We consider as intimate government the state of mind, whether subjective or objective, which manifests our true or false ideology.

Ideology is the science which treats of the origin and value of ideas, whether they be abstract or concrete

Idea is the representation of what exists in our senses in order to understand their respective meaning in the simplest form.

Understanding is the faculty which compares, judges and adduces.

Monism Which Seems Absolute

In accordance with our theory here outlined, that the physical principles cannot exist without a moral basis or vice versa, because the influence of the former as well as the latter, while acting independently, creates a double state of stability or instability in the organic entities, we arrive therefore at the conclusion: that the physico-moral union, its idiosyncrasy in reality, has a strong relation to the inspiration that transforms it and harmonizes invariably with the suggestion which dominates it.

The physico-moral idiosyncrasy in an organic entity might be reactionary or conciliatory. If it is reactionary, its action would have an energetic, impressing and concomitant tendency. If it is conciliatory its action would have an introspective, predominant and co-ordinating attitude.

Psychical Force

We call psychical force the innate tendency which provokes in the organized nervous centers a reflex reaction of a sensitive character as a result of a certain created being's own influence through a given attention. This reflex sensitive movement can be of *motor* origin or *sensorial* tendency.

The foreign influence on a created being caused by a given attention is shown through the instinct of conservation which dominates it or by the emotional stimulus which overpowers it.

All organic entities are obliged to act in accordance with their own legitimate sentiments. They act thus without ceasing to observe, to classify and to foresee the reaction caused by their intimate action, because their sentiments are stronger than their will.

These contradictory proceedings are followed to-day unconsciously by most human beings who allow their animal instincts or their inhuman motives to dominate their wills.

Logical Reasoning

We must consider as exact and appropriate the ideo-representative difference between psychology and logic, if we observe the realized effort and the executed action without losing sight of the fact that psychology describes things, while logic classifies them. Psychology points out the systematic order that must be applied to make things comprehensible, while logic decides the spontaneous effort of a dominant intellect. We cannot act logically if our intellectual effort does not permit us to recognize the opposed psychical agents in open struggle among themselves

The opposed psychical agents, once classified, the intellectual power having a given form, we adapt the conceived image or the perceived sign classifying their respective contents towards an angle which our own sentiments cannot overthrow or overestimate.

It would be illogical, even if it is psychical, to permit our mind to be led by our sentiments without foreseeing the extent of our observations or proceedings.

The opinions of scholars on the formation of their character, represents an influential power as a suggestive force over those who have neither will-power nor intellectual defense of their own.

Practico-pure Reasoning

We have synthesized our work as much as possible, faithfully interpreting a modern trend; but we have tried to do so without going beyond the limit of practico-pure reasoning.

We say practico-pure reasoning because the various reasons are always dealt with by means of our own under-

standing. Whatever their source may be, our argument will serve to enlighten and instruct those who might study these various arguments seriously.

Every argument, backed by a thorough explanation, inspired by the clear knowledge of a great professor or by the sincerity of a student of philosophy, is converted into *practical* reasoning when it is studied conscientiously. But the study in itself cannot be adjudged *pure* if it is not recognized by those who have made the analytical examination of each conception, subjectively, as being capable of proving the truth which the applied schema in general defends.

The pupil must arrive at the conclusion that the thesis under discussion really contains a categorical judgment, and that the latter proves, after an analysis a posteriori, the aim which its author pursues.

Our Sincerest Excuse

To make this essay comprehensible, we have thought best not to make any flattering allusions to the many studies, the fruit of so different natures, advanced by so many writers whose works we consulted in the course of our research.

We do this because, having taken note of a sentence as belonging to a certain writer and having found it later in an exposé by the classics previous to his time, we thought it more prudent not to point it out as such.

In as much as it is difficult for us to determine the true origin of any quotation, because of the old proverb: "there are no secrets between earth and sky," we honestly admit that everything we could tell our readers has been said before.

We have pursued this policy also because we want to do away with this well-known system of mutual preponderance, which raises to the category of wise men a number of persons only relatively cultured.

We arrive at the conclusion, that everything has already been said. What varies periodically is merely the form of the exposé.

It is the originality, in truth, the sole quality that counts and alone the one which truly represents some merit.

S E C O N D P A R T

The Explanation: Its Objective Aspect

TIME AND SPACE

We shall devote this investigation of ultimate reality preferably in a concrete way, to illuminate all human beings, by showing humanity the extremes which isolate and depress us.

We must remind ourselves that we are the highest representation of the physico-moral union. We must recall that our troubles, whatever they may be, economical, political, scientific, religious, defensive or social, are due to an obvious reality, because those who govern us, without exception, have so far always placed themselves in one of the two existing extremes.

By acting in the above manner, our leaders isolate themselves from the middle class for whom they should care, without acknowledging that they are the only ones responsible for the conditions which they use advantageously and with lowly intentions.

For an evident proof we have the historical accounts which show us, to the humiliation and shame of humanity, in chronological sequence the great events that have taken place, ever pointing out in triumphant display the empire of brutal force.

Brutal Human Procedure

It is demoralizing to think that in ancient times the greatness of a general depended on the number of dead bodies which remained on the battlefield.

It must be very interesting to know that the battle which made Julius Caesar famous cost humanity half a million

men; that the European conflict of 1914-1918 deprived humanity of twenty million human beings including the mutilated and dead; and that the leaders of to-day have already surpassed this record.

We hope now that the Second World War is over, that the spirit of moderation shall rule humanity in every possible direction, otherwise we must prepare ourselves to see and to suffer the Third World War.

No matter how thirsty for any sort of glory we may be, we must not poison our own lives and the lives of others by our extravagance.

To Comprehend Rightly

To understand is to assimilate. The moment an image or a sign attracts our attention, we then conceive. We begin to differentiate the abstract from the concrete through the prism of any one of the six senses acting independently of one another; this we call partial comprehension.

The grasp of an image or of a sign can be perceived instantaneously. If our mind is occupied with another kind of thought, the image or sign retained by the corresponding cerebral lobe, can be manifested some minutes or even some hours later.

When the mind proposes to know a subject thoroughly or solve a problem, it amplifies its knowledge by permitting more than one sense, or the six senses simultaneously, to take part in the symbolical or representative schematization which attracts or absorbs our mind; this we call total comprehension.

Reasons of Our Comprehension

We have images as well as signs which can be better understood by isolating their extrinsic or intrinsic unity; there are others to understand whose contents we have to study jointly with everything which concerns them, classifying thus their co-ordinative plurality; and there are others, of which we, and no one else, are their own promoters.

We shall never arrive at a full understanding of the images and signs which affect us intimately, if we do not place ourselves in the right frame of mind in order to assimilate them mentally and completely.

To be able to study with certitude the contrasts totally ordered, we must be partisans of the logical schematization of the image or sign which fully interests us.

Mental Capacity Procedure

We are able to conceive because we possess six senses to grasp images as well as signs. The captions which are found free in "space" can be symbolical or representative, and this can occur indiscriminately for each sense. We ultimately use these symbolical or representative captions with a definite purpose:

Firstly, for the conservation of our organism; in this case we should make an effort to captivate only the pure elements because the impure have a tendency to destroy us.

Secondly, to thoroughly enjoy life; this time we should procure every agreeable emotion and sensation because the disagreeable ones make our lives unbearable for us.

And thirdly, to understand everything which the mystery of our existence involves; finally, we must confront our own experience while choosing the forthright instincts and virtuous impulses because otherwise there will be, truly speaking, plenty of reasons in reality to ignore everything that affects us.

The Existence in Totality

To reaffirm with certitude our conviction concerning the creation of things, we shall devote ourselves to the study of how this physico-moral duality develops, disappears and reappears through time and space.

We shall perform our duty wisely by showing: firstly the persisting evolution and periodical transformation which the physical as well as the moral are eternally undergoing; secondly, the influence and repercussion that the physic does exercise on the moral indistinctively and mutually; and thirdly, the three precepts which conclude the existence in totality.

The first of these three precepts determines the disclosure of the ideological cycle; the second, shows the exposition of the practical period; and the third, explains the meaning of reflexible reasoning.

Three Irrefutable Truths

First, the readers will find the exactitude of the stated conception by studying the importance of this logical rule: "It is incontestable that things which are identified with a third are identified among them; that two things which are identified between them, if one is distinct from a third, the other will be also; and whatever is affirmed or denied of a certain kind or specie, must be affirmed or denied by its proper contents."

Second, the readers must see that the correlative sense of any conception is given by determining the logical consequence of this physical law: "There are no effects without causes, neither are there causes without effects."

And third, the readers shall analyse the co-ordinative repercussion of its contents by becoming familiar with this psychological deduction: The most practical results which shall be obtained from the separate physico-moral integrity of the parents will be the resistance, competence and purity of their progeniture

Hypothesis on Organic Assistance

In order that we may be able to see and to imagine the effects and influences of any one union, there must exist two poles in constant struggle among themselves: the positive and the negative.

When the positive and the negative poles are placed vis-à-vis, a physical contact is realized and a moral action is performed.

Life begins in the semi-entities, as offspring from the different kingdoms of nature, when each filament which forms in them acts separately one from the other and they all feel in unison nevertheless.

Life begins in the photonic, molecular atomic, cellular, germ-cellular and ideational entities, when two semi-enti-

ties, one of them more positive than negative, are placed in contact in order to perform an identical function.

Co-Ordinative Interest

The individual and joint action, which struggles at the same time with persistent force against the influence of an organic assistance and against the impulsion of the co-ordinative interest, that governs instinctively and suggestively the created semi-entities, in the end provokes three distinct effects:

First, it creates the point of departure from which the correlative truth and manifested action starts.

Second, it shows in a clear manner how this correlative truth and manifested action act over each pole within a semi-entity which strives to impose itself on its antagonist.

And third, it makes the influence of the event on the surroundings where the created semi-entity performs its physical activity and on which it exerts a certain moral influence.

Conception of an Event

An instinctive or passionate struggle, whatever sort or specie it may be, is strengthened when the event can be conceived from two casual points of view: one physiological, material and involuntary; the other ideological, immaterial and voluntary.

If the influence of the force of cohesion, which efficaciously dominates every body in formation, becomes more efficient than the influx of physical power which really governs the same body, its activity will be the result of an involuntary act. If the contrary happens, that is to say, if the moral inherence becomes preponderant, that action will be provoked then by a voluntary act.

The readers will see ipso facto how this physico-moral phenomenon takes place, by studying carefully the four schematic phases of an event described in the following paragraphs.

Perception of an Event

If certain struggle concerns the effort between inanimate

bodies, the force of cohesion will then be exerted by the degree of a given attention; the psychical influx will then be stimulated by the assimilated value of the executed appreciation.

Finally, if the struggle engages the organized collectivities, the consistence and durability of the whole action will depend, above, all, on the double reason provided by the event executed by each one of the opposing elements.

Systematization of an Event: Its First Aspect

From the effects of whatever sort of struggle it may be, the controversy can arise, happen and exist, precisely when the two opposing poles vibrate, act and insist on being the one which will exert the greatest authority over its antagonist

The opponents will then do their best to get full power over the mass where all of them develop their respective physico-moral activity.

This eventual process, in the midst of the struggle, will be transformed: firstly, into motive, aspect and reality; secondly, into circumstance, law and force; and thirdly, into a conflict, available surroundings and a given form.

Systematization of an Event: Its Second Aspect

The created "form" arises because of the double effort exerted by the opponents, all of which aim to preserve and reproduce their own characteristics. The made "form" is also due to an influence of the surroundings which weigh on the opponents when they are fully in stage of activity. And finally, the living "form" exists because of the assimilating power of its different particles.

When these aforementioned effects of the struggle remain in existence, there is born, appears and subsists in reality:

First, the orientation by synthetic affinity, the shock by reflex commotion and the tendencies by affirmation or negation of the opponents.

Second, the contact by analogy and homogeneity, the effort by enlargement and adaptation and the leaders driven by ideas of conquest.

And third, the conflict between one organization and

any other which is opposed to the former's activity, the right or wrong attempt accomplished by each organism and the intentions of the opponents who, in accordance with their degree of brutal ignorance, or false ideology, want to materialize or spiritualize in a stupid and confused way everything which surrounds them and with which they are in some way concerned.

Systematization of an Event: Its Third Aspect

This triple conflict, subdivided into those nine phases, which we have just endeavored to explain, shows as a whole:

First, the internal individual struggle which sustains each pole separately within a created entity.

Second, the effort that two semi-entities, of different sexes but of the same specie, experience when they are pushed into contact by their organic necessities, by their corporal feelings or by this double reason at the same time.

And third, the result obtained by each entity as a whole when it comes in contact with another one in full opposition.

The living organisms struggle for the control of the surroundings where the new created entity must live. In accordance with the nature of the realized effort, both organisms (male and female) constitute their own physico-moral personality.

Every created entity, when confronted by a new struggle, independently from its procreative sex and its matrix cell, becomes itself a semi-entity of the sex that characterizes it most.

Systematization of an Event: Its Logical Consequence

From this process of homogenic linking is born, appears and subsists, within time and space, what we recognize as impetuosity, substance and reasoning; the only ingenious trilogy which renders nature's laws imperishable, perceptible and comprehensible.

Psychologically speaking, all substantive nouns can be analysed from three points of view: firstly, with regard to their nature, they can be analysed subjectively; in reality,

we must discover their origin; secondly, in conformity with their character, they must be analysed objectively; truly speaking, once their form has been studied; and thirdly, in accordance with the sense that upholds their contents, they can be analysed by means of pure reasoning; and in this case, we should force ourselves to explain the state of mind that keeps them in existence.

Consequently, "impetuosity," analysed from these three angles referred to above, symbolizes *dynamism*, represents *contention* and demonstrates *results*. Following the same principle, "substance" symbolizes *evolution*, represents *body* and demonstrates *transformation*. While "reasoning" symbolizes *conception*, represents *appreciation* and demonstrates *knowledge*.

Premature Evolution: Its First Phase

The readers must know, before we go any further, that we have reserved the term "unity" to explain God Almighty, because to our understanding within a "unity" there cannot occur any discussion or discord.

We must not confound the numerical unity of a representative character, concrete and objective, with the Unity God of an ideological nature, abstract and subjective, and consequently indivisible, intangible and omnipotent.

While observing the course, no matter of what event, from the moral point of view, the result would be that two homogeneous entities which act within the same surroundings suitable for their mutual development, which try to have, in accordance with the character of their own ideologies the control, the command and the benefit in full over everything with which they are in touch, the consequence would be the creation of a conflict that, in relation to the intensity of the struggle, would produce by force the suppression of one or both of these entities

Premature Evolution: Its Second Phase

The contention becomes stronger when the opponents act contrary to a true sense of mutual respect, leaving aside

the principles of organic assistance and reciprocal interest that are the basis on which true harmony rests. In this clear and simple form the practico-pure reasoning is abolished; and this is truer if the entities in conflict are constituted by superior organisms.

Speaking of human beings, we must confess that this struggle for control of markets, command in general and benefits in full, is intensified day after day. The monopoly of human effort has gone so far, that it has succeeded in dividing humanity into two clans: capitalists and anti-capitalists; also into two sorts of nations: prosperous and poor countries; and equally true into two classes of people: happy and unhappy citizens.

The capitalists want to impose economically on the anti-capitalists a banking system that is personal, ruinous and abusive: while the poor, who feel the oppression, protest by instinct and with reason before the great injustice that will not recognize their right to live, by practically taking away from them, in this unworthy and treacherous manner, whatever they possess, thus forcing them into slavery.

Premature Evolution: Its Third Phase

All inhuman proceedings, shameful and contradictory between the homogeneous entities, have a tendency to provoke the most terrible discord, the most horrible persecution and cruelest fraud.

The concurrents suffer, after the physico-moral abolition of true equilibrium has taken place: firstly, the state of corporal weakness that produces the physiologic swooning; secondly, the collective fermentation on account of the corruption of their ensemble; and thirdly, the liberation of the composing elements because of a lack of control.

The elements, once free from the body entity and the commanding power, are converted: firstly, into inanimate matter; secondly, into isolated protons and electrons of their respective kingdoms; and thirdly, into a physico-moral expression; that is, that they return to their primitive and natural state.

If there is a moment in life when every particle of our bodily entity returns to its primitive and natural state, and our thoughts suffer the same transformation so they are

once again free ideas within space, why should human beings not try to die, at least as the ancients did, decently?

Premature Evolution: Its Logical Consequence

Once the entities have been reduced to zero, the filaments of which these are composed, and the ideas that held their union, are submitted to the principles of the triple law of attraction, repulsion and reaffirmation, that sets them in movement again. It is in this way these filaments and these ideas come back into existence and into life once more.

We cannot arrive at desirable consequences, if the shock between homogeneous entities does not produce a desired result. If the entities do not feel in unison, they keep apart from each other. If proper fusion does not occur, we must not expect to have a wholesome entity.

A good result is surely attained when efficiency prevails; this said in another way, when each entity seeks its affinity: firstly, to make its cause stronger; secondly, to struggle under better conditions; and thirdly, to face its opponents that would deny its right to live.

In the above-mentioned manner, the entities suffer the unfortunate fate or enjoy the reasonable happiness destiny could have bestowed upon them. The entities can create for themselves eternal happiness, if they succeed in being one big ensemble; if not, they must try to be otherwise part of an equitable assembly.

THIRD PART

The Explanation: Its Pure Reasoning

PHILOSOPHICAL CONTRADICTION

Coleridge's system of philosophy makes the senses out of the mind; Locke's makes the mind out of the senses. To our understanding these two theses are wrong, because both philosophers have omitted the true state of the body: the psychical comparative center where indisputably the mental operations should be realized.

If the body, apart from the senses, assimilates correctly and completely, no matter what sort of an impression, the mind judges the importance of the sensation and of the emotion perceived. We must admit, the mind has the unlimited power of diminishing or augmenting the degree of the sensation and of the emotion that this or that impression should have upon the body. But we must confess, once the effect of a sensation or an emotion is initiated, it would be difficult to eliminate this or that impression totally, being as it is the real cause of the mental operation in question; consequently, the senses are not the product of the mind.

If the mind becomes familiar with any sort of impression, it is because one particular nervous center of the body has transmitted it to the brain. If the impression transmitted by this or that perceptive organ, is rejected by the brain, the mind has never had notice of the fact but, nevertheless, the body has enjoyed or has suffered the aforementioned impression; consequently, the mind is not the product of the senses.

The body, as well as the mind, always holds the senses on the alert; but, in the struggle for life, it is the body in

the long run which wins. It is the body that becomes stronger or weaker in accordance with the intensity of the experience. In this conflict between the real "I" and the spiritual "I," rather, between the very body and its mental faculties that uphold the physico-moral entity, the human being has a very important part to play.

Humanity should watch over those whose corporal feelings prevent them from acting normally, as well as over those whose mental faculties reduce their body to something unnecessary to their existence. There should be a limit to "morality" otherwise it becomes nonsensical.

Affirmation or Negation

We have before us the body that withholds itself, or comes in voluntary contact with the objects which surround it. Before an alternative or a doubt: it will repel them or will try to define them. Before whatever is obscure or indescribable: it will ignore them or will insist on determining them. Before the loss of something or the lapse of memory: it will forget them or will persist in trying to remember them. Before a delirium or a hallucination: it will amplify them or pretend to efface them from its imagination.

These aforementioned efforts sometimes become useless; while others, on the contrary, might possess an inestimable value. "Comprehension" becomes thus compulsory, because it is the exact adaptation and rigorous statement when it has a precise rapport with the palpable fact or the felt truth. This fact and this truth are always found between a false supposition and an admissible error.

Cleverness and Instruction

We must not confound cleverness with instruction. We can become very intellectual by our dedication to study, but there is nothing intelligent about it if we criticize and repulse the surroundings in which we live and never do anything to improve them.

Here are the blameworthy acts that will conduct us to nothing good: firstly, when we take a ridiculous pose because we believe ourselves superior to others, in the

same manner as the conceited do; secondly, when we isolate ourselves by excess of precaution; and thirdly, when we place ourselves at a distance, neither prudent nor convenient, to obtain false personal satisfaction.

People who act in any of these three ways, cannot appreciate life in its happiest and most joyful aspect; at the same time they cannot appreciate its serious and instructive appearance.

We must not lose sight of those who have lost a sense of limit, more so if their fancy should place them in the extreme opposition in regard to reality as the clever or cultured generally do.

Spiritualists and Materialists

When a false conclusion vitalized by instinct or by passion, prompts us, we know through error that it is the mind which governs us.

To solve a problem impartially, no matter what sort of an enterprise it may be, especially if this problem concerns a moral collectivity, the clever and the cultured should not throw themselves on either side of the balance of life; they should maintain themselves near the axis.

The actions as well as the appreciations of clever and cultured persons should render clear the mystery which envelops the event that they must analyse, otherwise their definite judgment will not be equally accepted by those who practice spiritualism and materialism, the two philosophical extremes under discussion.

The ancient Greek idea of law is this: justice should hold up balance. The balance should not vary one way or the other. The two parties in a dispute must act so as to allow the balance to remain still. If the principles of law are to be justly administered, it must succeed in obtaining from the opponents complete agreement.

Moral Surroundings

Social contact as a vital foundation for the restriction of our instincts and passions, becomes more and more indispensable as we become more and more civilized.

The respect that we have for each other teaches us to

be amiable and irreproachable in public. Our social behavior restrains and improves not only our personal habits, but also those of our fellow beings who end up by imitating us.

The surroundings that serve for spiritual expansion, which are used today as public entertainments: beaches, theaters, cabarets, etc., etc. . . . , are superior to those that existed yesteryear.

It is courtesy and good manners that rule to-day and which augment the number of those who wish to amuse themselves moderately

Even if we succeed in reducing our body to a simple instrument of the spirit, we must bear in mind that it will cease to acknowledge conscientiously our actions and procedures if the former as well as the latter do not march to the rhythm of mutual harmony.

Egotistic Inclination

The clever as well as the cultured are generally aged men who in their youth set a limit to their material bodily necessities.

They should both know that if they are to-day masters of their spiritual recreations, morally speaking, it is because from the physical point of view they let their body do its will, securing for them self-appropriated repose through abstinence and isolation. They must realize that if they had acted contrary to their proper inclinations, their body would not have tolerated it.

They must not think and stimulate exclusively the faith in their own mental power. They should contribute and use the excellence of their character in the improvement of the atavistic and ill-natured, imposing upon them their overpowering influence to such an extent that it will render the evil-disposed, physically as well as morally, useful to society.

Ancestral Atavism

The atavistic and ill-natured obey an impulse that is innately impure, from which they cannot free themselves by their own initiative, because they have not the power-

ful control over their moral principles needed to combat their depressing inclinations.

The clever as well as the cultured should think that a million human beings exist who are non-law-abiding, because especial circumstances and human incomprehension have forced them to be so.

The atavistic and the ill-natured being judged by absurd codes, because the incidents which forced them to act one way or the other are not always the same, there are plenty of them to-day who are skeptical, useless to themselves and naturally a constant menace to society.

The extinction of the atavistic and the ill-natured depends on better social understanding. By giving them the proper medical attention they humanly deserve from their childhood; while studying the pathological state of their parents' bodies and minds, they could thus become worthy specimens of humankind.

The Conscience

To have an exact idea of a strictly correct judgment of anything, whether our presence of mind be abstract or concrete, we must think over the invisible power that has kept this idea in motion; later, we must determine the opposing forces that have rendered this very idea perceptible; further on, we must ascertain the inexplicable enigma that has made this very same idea appreciable; and finally, we must specify in reference to the hidden conception that has involved its whole contents.

This above ensemble, containing that invisible power, also those opposing forces, likewise the inexplicable enigma and besides that hidden conception, we call the whole of its contents "conscience."

This imperishable fount, from which our spiritual capacity serves itself to brighten its personality, is re-affirmed as an indirect agent of human knowledge when we possess the valuable sagacity, the necessary good-will and the indispensable sympathy that will render us assimilable before our less capable fellow beings.

Theoretic Reasoning

The fundamental principles of a theory, whether it be

of a subjective nature or of an objective character, the sense of the sustaining theses, by which this theory is made clearer, should contain the arguments capable of being applied to the evolution of the phenomena that surround it, and to all other similar phenomena which exist in any other phases, more or less complex, which concern movement as well as human sentiment.

We know that all efforts which could have been realized to better acknowledge the above truth are caused: firstly, by the unsurmountable laws of nature which keep us in constant motion; secondly, by the reasons that govern us as if we were collective entities; and thirdly, by the precepts that will show us the good or bad influence which guides us from the physical point of view as well as the moral.

We can only accept or reject the good or bad precepts advantageously, when an inductive spirit, based on our own personal observations and deductions, characterizes us positively.

Subjective Schematization

An abstract idea that provokes a sensation or an emotion is the reflected action of a contemplation, it represents some truth and it includes a study. When we realize a schematic investigation of subjective nature, we should try: firstly, to find out its roots and characteristics; afterwards, we should point out its original phases; later, we should look for its good or bad qualities while making the comparisons: and finally, we should foresee, within time and space, its constructive or destructive influence on common need.

Once we have aduced that sort of ideal research, having conceived its whole contents, we class its hidden psychical composition because so far we have ignored it, the spirit of the described contemplation penetrating thus into our minds.

When we acknowledge the role this particular contemplation plays in the course of our sentiments, because we have become familiar with its telepathical influx, we arrive at the conclusion of the absurd, prejudicial and

useless, or the useful, indispensable and advantageous, that our mental effort has been while we identified ourselves with this schematic symbolization, true expression of subjectiveness, once we have realized conscientiously the aforementioned study.

Objective Schematization

A concrete idea that provokes an image or a sign is the reflected action of an appreciation; it represents some reality and it includes an exercise. When we make a schematic analysis of objective origin, we should try: firstly, to find its genus and species; afterwards, we should point out its original ensemble; later, we should look for its reason of "to be" or "not to be" while making the comparisons; and finally, we should foresee, within time and space, its necessary or superfluous influence for the common good.

Once we have adduced that sort of genuine research, having perceived its contents, we class its hidden psychical composition because so far we have ignored it, the form of the determined appreciation penetrating thus into our minds.

When we feel the action this particular analysis plays in the course of knowledge, because we have become familiar with its magnetic power, we arrive thus at the same conclusions as if we had performed the subjective schematization of a study.

Psychological Creative Foundations

After a previous study and explanation, we should arrive without any doubt at this conclusion: that there cannot be a possible action which becomes objective, if this action is not produced by two opposite forces: positive affirmation and negative contradiction.

The antagonistic influx vibrates at the impulsion of two different forces: on account of the dynamic energy and by virtue of the psychical activity which govern them as a whole.

The opponents are incited by two opposite reasons: by organic sensibility and by exaggerated development.

The antagonistics look forward to the accomplishment of identical results: full possession of the mass within which both tendencies act independently.

We should bear in mind that sometimes those who affirm are in plain contradiction with palpable reality, while those who deny are within the truth. This happens on account of the great confusion which exists between right and wrong. This confusion will cease to be, if we condemn all the existing extremes, looking up to moderation as the true preserver of our bodily and spiritual recreations.

Facts and Faculties

The two contradicting forces which characterize all masses, from the physical point of view, in accordance with the vibrating intensity exercised by each body, we call *synthetic organization*; from the moral point of view, and in accordance with the rules and habits established, we denominate *government sentiments*.

It is not possible for us to obtain an objective result, if the event does not involve a certain period of time which exists between two incidents; that is to say, between the creation and the extinction of a thing. This reality we call *animative life*.

It is not possible for pure reasoning to become objective, if it is not capable of awakening, during an analysis a posteriori, our confused minds. This psychical force, that aids us in amplifying or diminishing the volume of the different conceptions, we denominate *mental power*.

All Excesses Are Dangerous

Going real deep into the study of the human being, we must understand: firstly, that sentiments can be either instinctive or passionate; secondly, that individuals' natural inclinations can turn their sentiments to either good or bad; and thirdly, that consequently there are two possible sorts of winners over the whole of humanity.

In accordance with the results obtained, and in relation to the process of their realized effort, *animative life* in-

disputably induces human beings to enjoy happiness or to suffer vicissitudes.

In the struggle for existence, if the winners are those who are in opposition to progress, their egotism will not let them foresee their own comfort and welfare, or appreciate the degree of injustice and misery which weighs morally and materially on their fellow beings.

If the winners are those whose efforts have a tendency to transform the individual with whom they come in contact and the objects that surround them, they enjoy then the same privileges that in appearance they criticize, but which in reality they envy.

After All, What Is Animative Life?

Animative life for all of us symbolizes *a reality*, represents *a system* and determines *a lesson*

This reality shows to those who enjoy animative life immensely their fate, privilege and superiority; on the other hand, for those who suffer all kinds of privations, *this reality* means adversity, disgrace and misfortune.

This system for those who enjoy animative life positively is just, legal and unchangeable; quite the reverse, for those who suffer constantly, *this system* is unjust, reformable and unacceptable.

This lesson brings welfare, personality and wealth to those to whom animative life means happiness; on the contrary, *this lesson* represents work, persecution and misery, to those to whom everything means suffering

Influence of Habit on Human Races

The various states of mind persist throughout the whole animative life of an individual, because humanity is subdivided into several social groups that are called races, and each one of us feels and thinks separately in relation to the race which has had most influence over us.

Each race has its own particular origin based in the main: firstly, on external appearances; secondly, on innate reflexions; and thirdly, on mutual repercussions of the commonwealth's habits.

The physico-moral integrity of a race has had a basis for its more or less degree of stability: its alimentary process; its collective disposition; its manner of interpreting the unknown; its scientific knowledge; its artistic refinement; and the real or false opinion it permanently has of its own self as a whole.

To obtain individual equality, we think sincerely that all efforts which have been realized to date, as all efforts that could be exercised in the future, will be useless on account of the fashion in which these so far have been executed.

The Myth of Individual Equality

Humanity should know that individual equality is a myth, unless all its psychical agents suffer the same laws. We obtain similar habits by our adaptation to these same laws, attaining thus to have and to practice an identical belief.

To act alike, to become similar in character, having thus the same physiognomy, human beings must know it is equally necessary to have: firstly, the periodical change of climates; secondly, the complete mingling of races; and thirdly, the continued worshiping of the same God; humanity as a whole should live, think and feel uniformly.

Those who act in good faith should not allow their innocence to serve as an instrument of force to simply change leaders, without any positive benefit for themselves, co-operating and stimulating an idea that has as its only aim the exploitation of their cultivated ignorance, by methodically deviating people's minds.

Systems of Governments

In the physico-moral organizations, no matter of what sort of nature they may be, where the effects of the accomplished duties are systematized, a process that engenders the delicate virtuous selection which afterwards dominates and rules their organisms, we have harmony.

Harmony sometimes appears in our minds in the form of a melodious chant; at other times, in the form of beau-

tiful views; very seldom, in the form of pure, unshakable and upright government.

All international political or social organizations have their own particular form of government: direct or indirect; legal or illegal; just or unjust.

Analysing these six universal influences we learn how to classify the national institutions which divide humanity into two groups: competent and incompetent.

The Majority Should Rule

All physico-moral governments have an origin, follow a principle and respect a will.

With reference to the physical, the entity government is constituted by the vibrating force, the assimilative corporal ability parallel with the total sum of the electro-cellular energy.

Concerning whatever is moral, while speaking of a nation, this inflexible will is determined by the mediocre who represent the majority; in speaking of self-government, this unadulterated will is constituted by the amount of energy that characterizes the individual, that enlightens the respect that each one has for himself or herself, and that reflects the honesty of individual citizenship.

Symbolical Manner of Solving Vital Problems

All physico-moral intimate efforts are put into evidence: by the continual repetition of similar daily acts, the same kind of determinations, and both of them (acts and determinations) under identical circumstances.

All physical well organized volumes will show to their component elements their own chemical composition; the same as all moral well guided actions will give to each bodily entity or groups of bodily entities their proper consistency; consequently, all subjects psychically speaking, by the constant energy of their own initiative, are transformed until they are converted into what the mass as a whole really wants to be.

All well organized will-power shall provoke physically as well as morally a notable difference between the two

systems of self-government that exist individually as well as collectively: instinctive dynamism and passionate reasoning.

Representative Manner of Solving Vital Problems

We must think, analyse and meditate individually, to be able to create, in us the faculty to act in accordance with our own criterion.

To be able to solve a problem with equity, we must before all know the opinion pro and con, that envelop that which we would like to analyse; in other words, before giving our definite judgment, we have to explain the theme that attracts our compulsory attention.

We must give this theme, during our preliminary study, a representative value: more so if we care, on account of our personal satisfaction, to acknowledge it as the only pure and genuine truth.

Analytical Manner of Solving Vital Problems

This work requires a high degree of calm, self-consciousness and impartiality, to understand its origin, its extent and, at this critical moment, its reason for having been published.

The readers must know that this work is a material reflection of a very complicated study, pursuing to explain and define the most profound and intimately linked facts.

The readers must also know that we have employed a very personal way, while expressing our thoughts, in taking from each science what was necessary and indispensable showing at the same time the fundamental errors, the reasons for their incomprehension and their subterfuge.

The readers must know as well that we have outlined a new road in life based principally on moderation, which we should infallibly follow; because we have considered it the only virtue capable of leading us towards perfection.

Practical Manner of Solving Vital Problems

We protest, scientifically speaking, because humanity

suffers from an unjustifiable monopoly of vital forces by the dishonourable capitalists, and supports the nervous tension caused by the degrading anti-capitalists who pushed us into a catastrophic war.

The capitalists as well as the anti-capitalists have unconsciously submitted humanity to a double sort of slavery without precedent in a world which should be governed exclusively by science.

The capitalists have imposed slavery upon humanity hiding their means of exploitation, by allowing human beings all sorts of inoffensive individual liberties, while they take away from them their wealth.

The anti-capitalists have imposed slavery upon humanity guaranteeing human beings their individual needs, to reduce them afterwards to mechanical instruments, imposing upon them a disciplinary collective education so they cannot think any more for themselves.

We must abolish once for all the excess of wealth as well as the excess of misery from the face of the earth, because by so doing human beings in general will be nearer alike, being equally prosperous and equally happy.

Chapter III

FIRST PART

The Abstraction: Its Subjective Aspect

NATURE'S SYMBOLIZATION

We are going to explain the ideological period of "The Eternal Duality"; or we could equally say, we will try now to point out the subjective reasons to "to be" or "not to be" of things in general.

To fulfill the above purpose, in order that the study of this period should rest explicitly defined, we will show the following basico-explanatory trilogy which will give us a precise idea of that phase of existence which we are trying to analyse.

The present consistent trilogy, for symbolical fundament has the term *justice*; for objective principle it has the term *perfection*; and for pure and true reasoning it has the term *duality*, which enlightens at once justice and perfection, and majestically characterizes nature's double power as well.

We will take this symbolical fundament, this representative principle and this persistent truth and we will analyse each separately.

What Do We Understand By Justice?

Justice is an engaging power, because we search its meaning to keep our ideas and actions in security, the pure as well as the impure.

Justice is also an invulnerable duty, because we cannot revolt ourselves against its dictum: to be born, to live and

to die while eternal evolution and accurate transformation take place.

And justice is at the same time a cautious virtue, because it keeps us at a sensible distance from our antagonists, it guides us so as to keep us away from our trouble-making enemies, and it sustains us spiritually in constant touch with that which we believe to be true.

What Do We Understand By Perfection

Perfection is a radiant conception, because it leads us to the development of our true sentiments which give each thing its just value.

Perfection is also a visible truth, because we search around it looking forward to find its real sense.

And perfection at the same time is a pure cause for, while being in contact with our antagonists, we make a start for our own existence; while by confronting our enemies, we begin our own transformation.

What Do We Understand By Duality?

Duality is the image of that which is supersensitive, because it symbolizes a double comparative faculty.

Duality is also the fundamental principle upon which equity is based, because it sustains the pure, just and invulnerable against the impure, unjust and vulnerable.

And duality at the same time is the undeclinable sign of enterprise, conjunction and effort, because by this triple action we positively progress.

We must admit that the eternal duality is directed by inexorable laws, by inestimable reasons and by unintelligible ends. We must arrive at the conclusion that our double existence has for its only aim the acknowledgment of the false extremes. Facing these extremes, watching them move to the right or to the left, forward or backward, we could easily notice they always lead us to horror and to insanity.

If accurate reasoning does not awaken all our senses simultaneously, permitting us to see the great precipice towards which we have been walking blind-folded for

centuries, we are bound to ignore the positive and sublime truth hidden throughout our whole life.

Nature's Synthetization

When all the laws that excite movement in everything which has been created become evident, we find ourselves in the presence of two sets of principles as an indisputable consequence. To the first, belong: moderation, reproduction and transformation; to the second, correspond: election, resistance and equilibrium.

The simultaneousness, efficiency and inclination of the two above ensembles of principles involve: firstly, the dominating force based on the continual repetition of the same acts until they are formally converted into habits; secondly, only one multiple power (dualism) which sustains the physico-moral union between the various elements, being offsprings of the different realms forming the subjects: and thirdly, a double aesthetic fundament (cohesion and seduction), a magnetic power and telepathic influx by which everything created becomes visible as well as appreciable.

We will explain each of these principles separately, and in this manner the function each one performs within time and space will be more comprehensible in relation to the synthetization of nature.

What Do We Understand By Moderation?

Moderation is the representation of a systematized effort. This effort, in accordance with the subject's complexity, limits or enlarges the period by the duration of its existence. This existence persists while the process of assimilation, organization and catabolism appears, and the natural agents belonging to different realms, of which the mass is composed, perform their triple function with its double tendency

Existence, consequently, is the interval of time between two incidents: the one that creates and the one ending all things. It is for this very reason that the evolutionary period of each mass varies visibly.

What Do We Understand By Reproduction?

Reproduction is the representation of the consummate act. This act of reproduction includes, in itself, the masses. Mass is the perceptible volume of the yielding and furnishing results caused by the outburst of multiplicity.

What Do We Understand By Transformation?

Transformation is the representation of perpetual motion. This continual adaptation of the natural agents form or deform the species. Motion is thus the convergent point of two contrary forces with a tendency to attain the same end.

What Do We Understand By Election?

Election is the symbolization of available predestination. The more or less complicated function of the natural agents depends mostly on the larger or lesser degree of sensibility and excitement of the subjects in general. Thus creation is all that is conceivable and perceivable by mediation of the six senses and an equal number of faculties which govern us spiritually as well as materially.

What Do We Understand By Resistance?

Resistance is the symbolization of persistent opposition. The struggle ceases to exist when one of the participants composing the whole does not make the least effort. Hence opposition is the point which maintains two contrary forces of relatively equal strength in continual tension.

What Do We Understand By Equilibrium?

Equilibrium is the symbolization of physical cohesion and moral seduction. This common action adjusts the reciprocal efforts of the natural agents and of the filaments which compose these agents. This persistent fact is based on the vibratory and assimilative process of all entities: atomic, if we speak of matter; cellular, if it concerns

vegetation; and germ-cellular, if it corresponds to the animal kingdom; which compels them to act independently and forces them to feel in unison.

Physical cohesion is the intermediate point between: firstly, illumination and darkness; secondly, cold and heat; thirdly, avoidance and concentration; and fourthly, speed and retardation.

Moral seduction is the intermediate point between: firstly, negation and contemplation; secondly, instinct and passion; thirdly, falsehood and obstination; and fourthly, abstinence and debauch.

Auxiliary Elements of Nature

As cooperative elements furthering the passive existence of things in general, we have the natural environment which involves:

A low, average or high degree of temperature.

A small, medium or large sized object.

An untruthful, wholesome or extravagant destiny.

A sterile, immune or insalutary health.

An insufficient, correct or obnoxious attention.

An unclassified, adequate or overwhelming reason.

Without the six above elements: temperature, object, destiny, health, attention and reason, it would be impossible for us to conceive the existence of things in general, because they are the levelling point between two known extremes.

By the explanation we will give of each one of these elements, the readers will see the importance and their participation in the progressive development of existence as a whole.

What Are The Extremes Temperature Involves?

Temperature, in itself, involves atmospheric surroundings; this atmosphere manifests the degree of cold and of heat that envelops us. Cold is the representation of anguish, because it involves in itself *insensibility*; while heat is the representation of annihilation, because it involves in itself *dizziness*. Physically, *insensibility* is paralysis,

while morally it is numbness. Physically, *dizziness* is obscurity, while morally, it is blindness.

What Are The Extremes Object Involves?

The object, in itself, involves matter, but matter is the intermediate point between sterility and fecundity. Sterility is the representation of tranquility, because it involves in itself *indolence*; while fecundity is the representation of fertility, because it involves in itself *abundance*. Physically, *indolence* is laziness, while morally, it is lowness. Physically, *abundance* is production, while morally, it is exuberance.

What Are The Extremes Destiny Involves?

Destiny, in itself, involves one's effort after the execution, but execution is the intermediate point between inaction and action. Inaction is the representation of insubordination, because it involves in itself *disorder*; while action is the representation of discipline, because it involves in itself *rigour*. Physically, *disorder* is derangement, while morally, it is irregularity. Physically, *rigour* is hardness, while morally, it is severity.

What Are The Extremes Health Involves?

Health, in itself, involves well-being, but well-being is the intermediate point between pathology and hygiene. Pathology is the symbol of suffering, because it involves in itself *pain*; while hygiene is the symbol of repose, because it involves in itself *adaptation*. Physically, *pain* is torment, while morally, it is affliction. Physically *adaptation* is affectation, while morally, it is reverie.

What Are The Extremes Attention Involves?

Attention, in itself, involves self-defense, but self-defense is the intermediate point between weakness and force. Weakness is the symbol of indifference, because it involves in itself *inertness*; while force is the symbol of energy, because it involves in itself *impulsion*. Physically, *inertness*

is feebleness, while morally, it is indecision. Physically, *impulsion* is activity, while morally, it is excitement.

What are the Extremes Reason Involves?

Reason, in itself, involves intelligence, but intelligence is the intermediate point between ignorance and precocity. Ignorance is the symbol of unconsciousness, because it involves in itself *inconsequence*; while precocity is the symbol of perspicuity, because it involves in itself *good judgment*. Physically, *inconsequence* is irrelevancy, while morally it is idiocy. Physically, *good judgment* is risk, while morally, it is possibility.

Characterization of Nature

We will represent to ourselves mentally, before we proceed further, the six specific states which maintain the fundamental principles invariably governing us: the inanimate and animate; the immaterial and material and the magnetic and telepathic

The above specific states are conceivable only if we can imagine them as something that vibrates until it becomes perceptible. These specific states, without any exception, rest under the control of an electro-dynamic force that preserves and renders them visible.

This electro-dynamic power, regarding that which is physical, we designate electrophorus, because it condenses a certain quantity of electricity in the organism; concerning the moral point of view, we call it amperometer, because it measures the quantity of electric energy assimilable by the bodily entity.

To simplify and render this philosophical study more comprehensible we pause before these explanations that tend to give each word used a definite meaning. Thus we have arrived at the conclusion that this is a sure method for improving our physico-moral research.

Definition of the Six Abstract States

We call *inanimate* the organic substance which exists in the state of repose. We designate *animate* this same in-

organic substance which exists in the state of activity. This statement concerns only: firstly, the rays of light, whether brilliant or obscure; secondly, the gaseous molecules, whether pure or impure; and thirdly, the fraction of ideas, whether true or false.

We call *immaterial* the organic substance which exists once the living entities are reduced to their minimum expression or primitive state. We name *material* this same organic substance susceptible of giving body to the masses. This assertion exclusively concerns: firstly, the atoms, whether positive or negative; secondly, the cells, whether living or dead; and thirdly, the germ-cells, whether progressive or degenerate.

We mean by *magnetic* the vital force which gives to the semi-entities, and to all the particles that compose their bodies, the vibratory power which makes them act separately. We understand by *telepathic* the assimilative power which gives to the same semi-entities, and to the same particles, the ability to feel in unison.

Purpose of Electricity

To maintain themselves in activity all elements have a tendency to imbibe humidity and to absorb light. When the elements vibrate, if the surroundings are dry, they emit: firstly, heat and energy, secondly, they produce waves and noises; and thirdly, they form space and vacuum. If the surroundings are humid, they produce: firstly, genre and species; secondly, they provoke grandeur and figure; and thirdly, they perform duty and establish habit.

This above triple joint action of the elements, which creates favorable surroundings in the evolutionary and transformative process of nature, is the one that gives origin to electricity, while the proper elements come together, and while they begin to feel their mutual emanations and repercussions.

Electricity is for the physical elements what telepathy is for the moral principles. Electricity has as basis for existence the existing elements own assimilative energy; as telepathy has as a fundament for its accurate reasoning, the assimilative faculty of the appropriate understanding.

S E C O N D P A R T

The Abstraction: Its Objective Aspect

THE SIX KINGDOMS OF NATURE

Without imagining the six kingdoms that constitute nature, which explain the objective aspect of the abstract existence of things in general, it would be very difficult for us to continue our scientific study of the importance the vital excesses play in life.

To be able to think, without making any mistakes, on the creation of our planet, we should be aware of the function each of the kingdoms of nature has to perform within time and space.

We know we could render more comprehensible the different kingdoms of nature to human knowledge by separating them into two groups. In the first group, we will place the following kingdoms: gaseous, luminous and mineral. In the second group, we will point out the succeeding kingdoms: vegetable, animal and that of ideas.

One Entity For Each Kingdom of Nature

The representative entity of the gaseous kingdom is the molecule; whereas that of the luminous kingdom is the photon; while that of the mineral kingdom is the atom; as that of the vegetable kingdom is the cell; in fact that of the animal kingdom is the germ-cell; and in reality that of the kingdom of ideas is the thought.

We will thoroughly understand the role the six kingdoms of nature play universally, if scientists accept this thesis: which gives to each one of its kingdoms a representative and indivisible entity, as the only means possible to classify correctly their respective functions within time and space.

We must bear in mind that all entities cease to exist once they are subdivided, including our bodily entity, the same as our universal entity. Nature's laws are inflexible in this sense, and there are no reasons whatsoever to think otherwise.

Classification of Nature

In order that the representative aspect of this period should be completely defined, giving us an exact idea of that phase of the existence which we want to analyse, we will show the basic-explanatory trilogy that follows:

This trilogy, we are dealing with here, has for its ideological fundament the term *creation*; for its objective principle the term *real*; and for its pure and true reasoning the term *organic*, which explains both the created and the real its existence involves.

All living organisms, as indivisible entities, have: firstly, a starting-point in the race for life; secondly, a center of gravity from which they cannot run away; and thirdly, a bodily function they must perform whether they like it or not.

Human beings, once they have acknowledged this triple state of the living organisms in general, must analyse their meaning carefully.

Definition of These Above Three States

We call *creation* the motif which gives origin to things. In fact *creation* is the sum or junction of two poles, two actores and two intentions. Truly speaking *creation* is all in one the point of union, disunion and reunion of nature's elements.

We call *real* the aspect that renders perceptible, visible and appreciable everything which has sprung up within space. In fact *real* is that which excites our sensibility. Truly speaking *real* is that which struggles for life.

We call *organic* the substance that, in accordance with its properties and faculties feels, absorbs and thinks over all that exists and with which it is forced to live in permanent contact. In fact *organic* is that which makes us

move one way or the other. Truly speaking *organic* is that which obliges us as a whole to march towards perfection.

Gaseous Elements and Rays of Light

To perfectly understand the role which the gaseous elements and the rays of light play within nature, we find indispensable the exposition of the eight following truths: 1st, that we can have life only in the presence of certain gaseous elements; 2nd, that without light the gaseous elements cannot exist in a liberated form; 3rd, that the rays of light cause the different colors when they are assimilated by other elements in the presence of certain gases; 4th, that in accordance with the assimilative process of other elements the tone of colors varies progressively; 5th, that it is the color red which first manifests itself; 6th, that this is transformed until it is converted into yellow, afterwards into blue, and finally into violet; 7th, that we also have a series of intermediate colors as the result of the union, more or less intense, between the different colors we have already mentioned; and 8th, that the highest calory emitted by the rays of light in the presence of a certain quantity of gaseous elements is manifested at the end of the circuit where the color is violet.

Coloration of Matter

The coloration of matter is caused, according to us, by the phenomenon of the rays of light emitted by the bodies when they vibrate in the presence of a given quantity of gaseous elements in active state.

The gaseous elements are assimilated by the atomic, cellular and germ-cellular elements that compose the various bodies, in accordance with the intensity of their own luminous irradiations.

It is for those two reasons above stated: firstly, on account of the utmost intensity or non-intensity; and secondly, because of the excess of light or the absence of the rays of light, that the atomic, cellular and germ-cellular bodies vibrate violently or they cease to vibrate altogether.

White as well as black show the extremes where the total

lack of color is manifested. When the vibration is exaggerated, the result is white. When the vibration is weakened, the result is black.

Color Formation in a Bunsen Burner

The above-mentioned phenomenon in color formation can be proved if we observe its variations in a Bunsen burner. A radical change can be observed while an increasing quantity of gaseous elements is present for the intensification of its caloric force.

If on account of the caloric intensity the flame becomes white, by logical deduction we would expect the lack of activity to turn it black.

If toward the tip where the flame commences to turn white it loses heat, in the starting point where the flame is still black we can prove the same results: lack of heat.

If the caloric process in a Bunsen burner is true concerning the intensification of the gaseous elements and progressive variation of the rays of light, the caloric process in regard to the atomic, cellular or germ-cellular elements that assimilate both the gaseous elements and the rays of light, should be equally true.

This phenomenon proves that the opposite extremes by themselves, in all cases, become useless or harmful to the creation of things in general.

Visual Phenomena

To know with certainty the different visual phenomena that can occur, we would have to find out how eagles distinguish the colors in accordance with their visual force in plain daylight, and how owls distinguish them by their visual power during the night.

Even if we are, when normal, eudomonic equilibrated animals, such difference in cellular vibration exists in us that we are bound to see and recognize in a diametral way, everything surrounding us

The quantity of light each of us emits and the volume of gas each of us consumes have a great deal to do in the formation of our own bodily entity.

We should never lose sight of the surroundings where our visual phenomenon must take place. In reality the environs are not always the same, because they change according to the amount of air present and the quantity of light exposed. Truly speaking, this double fact has a certain influence and effect over us in the formation of our individual characters.

Certitude or Falseness of a Theory

We advise those who would like to prove the truth or inexactness of a theory in relation to color formations, to practice their experiments in an extremely dry or excessively humid atmosphere, and within a space brightly illuminated or in plain darkness.

If philosophers should perform their scientific research in the above indicated manner, they will find a quantity of interesting variations, and more so if they augment or diminish as much as possible the quantity of light, while carrying on their experiments.

In each case, scientists will see that to be able to appreciate an object correctly, they should observe it firstly within normal circumstances; that is to say, in a more or less moderate thermic atmosphere, to appreciate it afterwards with positive success within abnormal conditions.

The only tangible truth in science is that everything varies in life according to the physical phenomena, as well as with regard to moral problems.

Phenomenon of Magnetism

As the rays of light augment their intensity, the display of illumination will be larger. As the gaseous elements increase their density in the presence of the rays of light, greater will be the amount of heat sent forth by the bodies within this occupied space. As the atomic, cellular and germ-cellular elements are placed in direct contact under favorable atmospheric surroundings, their vibratory irradiations will produce the phenomenon of magnetism.

As the atomic, cellular and germ-cellular elements irradiate freely the rays of light and consume at the same

time a large quantity of gaseous elements, they increase their vibratory power in this manner.

The humidity or dryness of the atomic, cellular and germ-cellular elements will depend, then, on the above double action: a more or less persistent irradiation of rays of light; a more or less invariable consumption of gaseous elements; and their magnetic energy particularly depending on the gaseous elements.

Earth, Sun and Moon

When an excessive irradiation of the rays of light and an exaggerated consumption of the gaseous elements has taken place, the atomic elements will contain a greater quantity of electricity. The excess of electricity completely eliminating the cellular and the germ-cellular elements.

Under these above conditions, the rays of light irradiated by the atomic elements exclusively will stimulate the irradiations on the other elements that cannot perform these irradiations freely.

Looking at nature as a whole, the bodies that receive these irradiations are living planets. The bodies that stimulate these irradiations are called suns or heavenly powers. The bodies over which the rays of light have no influence whatsoever are inert masses without any possible thermic variation, an example of which is the moon.

Thermic Surroundings Favorable to Creation

We have for the first manifestation of life, its conservation and activities, particularly that which is created within favorable thermic surroundings. Here is an example: our planet, by the fact that it is habitable.

We have later the acknowledgment of an existing law, rather, of a force in itself antagonistic, that lengthens the active existence of things, that paralyzes them and that can place, them, within time and space, once again into motion. This incomparable triple force we call the law of attraction, repulsion and reaffirmation.

We have afterwards the representative elements from the different kingdoms of nature that, mixing intimately with the gaseous elements, are put in this way into movement.

Mixture of Elements

As we advance in our deductive study on the evolutionary process of that which has been created we find infinite quantities of elements which correspond, by their physico-chemical composition, to the vegetable kingdom, intimately mixed with other elements of proven mineral origin. We can also see that the gaseous elements take active part in the development of everything. And finally we are bound to observe that without these gaseous elements it would be impossible to exist, because it is these and no other elements which keep things in eternal and constant evolution.

As we progress in our analytical study, we can better understand: firstly, what the complication of the living organisms consists of; secondly, the influences of such complication on its lifetime; and thirdly, that the greater its complication the greater must be the number of elements from each kingdom of nature it will contain.

It is logical as well as true that the living organism should act in accordance with the nature of their proper mixture, because the more complicated their bodily entities, the larger must be the period of time they will need for obtaining their complete development.

Creation of the Germ-Cell Entity

Submitted to the triple law of attraction, repulsion and reaffirmation we have the germ-cell, the microscopic representation that characterizes the union of all the existing elements: those that have for origin the mineral kingdom, also those that have for offspring the vegetable kingdom, as well as those that have for initial stage the gaseous kingdom.

We find the germ-cell in its primitive state with proper interior heat, and with a notable influence over the surroundings where it develops its own physico-moral activities.

The germ-cell once created passes through the three periods which constitute its real life: firstly, the period of constructive assimilation; secondly, the period of relative equilibrium; and thirdly, the period of destructive metabolism.

Function of the Germ-Cell Semi-Entities

The first created organisms have started their proper existence, encountering their antagonists and confronting their opponents, within thermic surroundings favorable to their development and composition.

The created organisms in general live under an instinctivo-passional influence which keeps in active state in each opponent three permanent desires: firstly, that which lengthens its lifetime; secondly, that which procures its ascendancy; and thirdly, that which perpetuates its activities.

While studying superior organisms, we can better understand that the germ-cell semi-entities obey a sentiment which obliges them to vibrate separately and at the same time forces them to feel in unison.

The first of these two actions is functionary and organic; while the second, is of capability and assistance.

Due to the erroneous manner the leaders of human masses have interpreted the instinctivo-passional sentiments, we have to-day the false protective social systems and the savage state of mind which characterize all human proceedings. On account of misapprehension and miscalculation, the leaders of human masses force these to act in a very different way from which they would rather do to please themselves.

The Three Free Elements in Nature

Even if we believe this work contains, in itself, the necessary explanations to make it comprehensible to the human mind, we have thought it just as indispensable to describe the following truths:

That the only elements, which exist freely in nature are: firstly, the different rays of light (the photons); secondly, the atomic protons and electrons; and thirdly, the molecular protons and electrons.

That the free elements, in reality, are those which give representative form to nature, being also those which undoubtedly constitute the volume of the celestial bodies, no matter to which planetary system they may belong.

That the molecular elements are those which envelop,

saturate and render the astral bodies invariably habitable.

And that the indispensable regularization and the adequate assimilation of the rays of light, coming from their respective sun or suns belong to their own planetary system with the only aim of maintaining the astral bodies in activity.

The Three Compound Elements in Nature

To complete our minute study on the elements found in nature, we will here explain the following truths:

That the three compound elements in nature are: firstly, the cellular protons and electrons; secondly, the germ-cellular protons and electrons; and thirdly, the ideas in favor of or against the existence of a conceivable image and perceivable sign.

That the three compound elements, truly speaking, are the intermediate phases within nature.

That the germ-cell semi-entities, after having passed through innumerable evolutionary periods, give a comprehensive form to nature, and their entity constitutes, by its power to think, the sign of the great divine influence.

That the cellular entities are those which have a tendency to give beauty and delight to the same sign which characterizes the germ-cellular semi-entities.

And that, speaking of the thinking power, we have observed all human beings, without acknowledging in fact the role they play in nature, who have made life more accessible to the present and future generations.

Thinking Power Co-operation With Nature

The co-operation of the intellect with nature is proven:

1st—By the installation of superb systems of illumination which stimulate the sense of touch.

2nd—By the grand embellishment of promenades and public gardens which enlighten the sense of affinity.

3rd.—By perfuming the surroundings, planting trees and flowers in public places, which recreate the sense of sight.

4th.—By giving classical concerts, which develop the sense of hearing.

5th.—By presenting whatever we do in an exquisite manner to encourage the sense of taste.

And 6th.—By distributing abundant water, constructing comfortable homes and enforcing compulsory education up to a certain age, so that everyone may have the necessary knowledge to judge and to appreciate for himself or herself whatever surrounds either sex, contributing to improve the sense of smell.

Elements in Co-operation With Nature

There are three synthetic systems co-operating with nature to produce the contact between the different elements: linking, grouping and fusing.

The linking allows each element to keep its own characteristics; for example, the nervous system. The grouping changes the elements in homogenic bodies; for example, the muscular system. While fusing determines their origin; for example, the blood system

The linking gives origin to the transmission of sensations and emotions experienced by the subject while kept in motion. The grouping gives origin to a disciplinary regime: firstly, of concentration and attack; secondly, of affirmation or rectification; and thirdly, of aspiration and hopelessness; which force the elements to evolve, the mass contents varying thus periodically. While fusing gives origin to the creation of a triple double state: firstly, passive or active; secondly, reluctant or willing; and thirdly, bold or cautious.

Obeying therefore nature's orders, the elements become once again what they originally were; the progressive transformation of their union is thus necessary to better their species.

Elements' Invariability

We should know that this world, where we all live amidst the same advantages and disadvantages, is composed of a certain invariable quantity of elements. Taking them separately, one group from the other, each one of these elements belongs to a different kingdom, the element ideas inclusively.

These different groups of elements are simultaneously set into motion by two joint powers: by force and by reasoning; rather, by their dynamism which makes them vibrate and by their sensuality which makes them feel.

This continuous activity could be performed by the elements in three impressive ways: firstly, when the action is caused by the effort which makes a proton or an electron belonging to one of the kingdoms of nature; secondly, when the action is caused by the effort which makes a particular semi-entity; and thirdly, when the action is caused by the effort which makes one perfect entity, (male and female ensemble).

Physico-moral Stability

This or that action, simple or complex always registers three concrete and consecutive effects: the union, disunion and reunion of the elements.

We must admit that the elements invariably fall under the influence of an impressive reasoning.

In reality, the true spirit of union of the elements in general will depend hence on the more or less degree of their rational physical activity and moral stability.

Truly speaking, if the human being would like to live under the influence of practico-pure reasoning, both sexes must arrive at the following conclusion: that the physical cannot exist without the moral, and much less, the moral without the physical.

What do we Understand by Existence?

Physically, existence is the linking of elements; while morally, it is their mutual identification. Materially, existence is a mixture followed by the separation of the containing elements; while spiritually, it is an organization followed by a disintegration. Representatively, existence is a contrast; while symbolically, it is a coalition. Subjectively, existence should be paradise on earth; while objectively, it should be lifetime happiness.

Within humanity each being constitutes a pole; that is, an element which is always ready to act, or which prefers

to remain inactive. It is an entity which, by its own instinct of conservation, tries to be on the right side of things; in reality, on the side which offers it sufficient guarantees for its synthetization and personal enjoyment.

The only aim that life should have for all perfect human beings, who must live without preventing their fellow beings from doing likewise, is to enjoy their existence in the six known senses, checking their exaggerated corporal sensations and emotions, and restraining their unbelievable spiritual conceptions; to be able to feel, to touch, to see, to hear, to taste, and to enjoy what is only agreeable.

Relativity Within Nature

Truly speaking, the created germ-cell once developed arrives at last to acquire its relative equilibrium. This relative equilibrium is not attained until the created germ-cell has obtained its right and complete size

In reality, the created germ-cell accomplishes its full development by the process of absorption and saturation (of nutrition and respiration, speaking of superior species), and also because of the persistent process of physico-moral reconstruction, combating continually all exterior forces which disturb its active existence.

In fact, after a more or less prolonged period of internal tension, in accordance with the nature of its own complication, the created germ-cell commences to suffer systematic decomposition until it becomes simple elements ready to join their respective kingdoms of nature.

Equity as a Device

In the presentation of the abstract existence of the physico-moral evolutionary cycle, we are going to point out the indispensable transformations that can take place, in accordance with the complexity of the elements which are present to form it.

The elements, obeying the laws of nature, acquire a certain faculty that obliges the whole to act in a certain way, and there are times when they are forced to act in the opposite manner from which they acted in the first instance.

No action should ever be exaggerated in any of the six known senses; that is in one sense with preference to the others.

If we really would like to have the privilege of being the thinking power within nature's ensemble, we must stimulate the six known senses proportionally.

Perfection as an Aim

It is wise to keep in mind the following double observation:

, In the first place, if only the instinctive or passionate feelings persist in dominating the mass as a whole, the evolutionary principle is invariably born through violence.

In the second instance, if only inertia or adaptability exists, this will paralyse the function of each of the various elements of which the whole is composed, the evolutionary principle is born then through exhaustion.

Consequently, we are condemned to transform ourselves periodically and continually, until we have reached the end of this evolutionary cycle which leads us to perfection.

We could wisely anticipate the moment when we are to attain perfection, by lengthening the span of our life, if we were all moderate in our respective actions.

Creation of Natural Agents

Objectification is the step between a conceptive state, that is, one purely subjective, to another state of mind that allows us to prove the existence of the image or sign which we wish to analyse.

When thermic surroundings favorable to the development of all that could be created really exist, it is then that the laws which direct their own contents come into existence.

Perfect atmospheric surroundings should neither be excessively cold nor intensely hot; neither extremely humid nor drastically dry; because nothing could then exist but sand or snow.

From this very point are born the triple double causes that set into movement the natural agents which serve as a basis for the objective conception of things in general.

The triple double causes are: the opposing influential principles; the opposing transitory states; and the opposing persistent conditions; and all of them have existed from the moment our planet appeared in the heavens, because it is through them that time started to run for us, ignoring the space we have yet to cover.

We are about to explain the double role the six elements, which as a whole synthesize its contents, play within nature.

Creation of the Molecule

For each impure molecular electron that appears in order to provoke asphyxia, being the cause therefore of the increasing dizziness in that which is concrete, appears also a pure molecular proton with a tendency to always keep that which has been created in continual *movement*; on this double action their own destiny principally depends. We understand by *movement* the power that allows everything which has been created to change its position.

The future of humanity depends, hence, on its breathing possibilities. The destiny of the molecular protons and electrons in this case, physically, will depend on the number of them which surround the earth; but morally, the degree of asphyxia and self-dizziness, will depend on the economic capacity which allows or interrupts the right of all human beings to move freely.

Creation of the Photon

For each photon of abstruse origin that appears in order to provoke indolence, appears also another photon radiant inception with a tendency to augment the amount of light; on this double action depends the thermic surroundings favorable to the development of all that exists. The environment is represented by the atmosphere.

The organic elements can exist only when the thermic surroundings are favorable to creation and to the different bodies within space, provided they are enveloped: firstly, in a specific degree of cold or heat; secondly, in a relative degree of humidity or dryness; and thirdly, in degree of diffusible illumination or darkness.

Creation of the Atom

For each atomic electron of negative nature that appears in order to impose invariableness on the material elements, appears also an atomic proton of positive character which imposes variability upon these same material elements. Through this double action were created the bodies, true representation of matter. We call *body* everything susceptible of augmenting or diminishing its volume.

The size of a body is obtained by the mixture of the positive with the negative elements which struggle in favour of or against the constitution or the disintegration of the homogeneal entities.

The entities become visible when the surroundings in general are favourable to creation; they acquire a certain form when the electrons persist in imposing on the protons the nature of their own contents.

Creation of the Cell

For each cellular electron of vehement tendency that appears in order to characterize the animate, appears also a cellular proton of progressive inclination that personifies the animate; through this double action is synthetized the creation of the vegetable kingdom.

When the cellular entities are developed, at the same time that the other elements which constitute nature are also developed, it is then that they have a certain degree of visible willingness.

The visible willingness depends mostly on the nature of the attention given until it has been the cause of an immediate effect. We call *willingness* the power that keeps the spirit of observation in all things created, while they struggle to keep themselves in motion.

Creation of the Germ-Cell

For each germ-cellular electron of pernicious inclination that appears in order to destroy the animal kingdom causing the corruption of all that is tangible, appears a germ-cellular proton of hygienic character which immunizes the

elements; through this double action *instinct* is instituted the principle of self-defense that determines a certain intention.

We call *instinct* the leading power in all created elements which it forces to act promptly, showing the desire which dominates them most of the time they are in motion.

This natural impulse in the higher animal species has a tendency to become extremely sensitive, when the negative elements rule morally over the positive, stimulating thus the passional feelings in individuals.

Creation of the Thought

For each fraction of an idea that appears in order to lead astray living beings, there appears a fraction of an idea determined to look after their destiny; through this double action the thought is formed.

The synthetization of the thought characterizes the subject. Each physiognomy is accompanied by a certain degree of reasoning. We call *character* the behaviour that reveals, in accordance with the circumstances, the steps which must be taken in the struggle for life.

Human beings must decide to-day which way they are going to act to-morrow. This action should never be: neither a senseless struggle for false happiness, nor an ignoble tendency to inhuman destruction; and still less a brutal disposition to govern by force, or a weak tendency not to govern at all.

Function of The Natural Agents

By the following explanations we are about to make of the six natural agents, we can easily understand the importance these have in the struggle for life.

The persistent double tendencies of the natural agents through time and space are something we should bear in mind, because they have much to do with our existence as a whole.

Taking the triple idea that whichever may be the elements created, they have their physical point of union, disunion and reunion within nature; while morally, form-

ing compounds, starting disintegration or forcing renovation, they become thus different entities; we arrive at the six following conclusions:

1st.—*To the function of the molecule.*

By the re-encounter of two molecular semi-entities, one of them pure and the other impure, the molecular entity may or may not be created.

If the creation of the molecule has taken place without overwhelming either one of these two tendencies, we can say at the beginning of the struggle between the semi-entities that *efficiency* has been created, while at the end of this same struggle, it is *impotence* which has been created.

It is necessary for a greater amount of pure elements to be thus present in the formation of the molecule in order to give life and movement to things.

From the intensity of this double effort will depend the degree of suavity or irritation, of expansion or suffocation, of benignity or malignity, which will dominate this molecule.

We call *efficiency* the virtue that sets everything which has been created into movement. We call *impotence* the impossibility of producing an incident.

2nd.—*To the function of the photon.*

By the re-encounter of two photon radiations, one of them radiant and the other dusky, the photon entity may or may not be created.

If the creation of the photon has taken place without overwhelming either one of these two tendencies, we can say at the beginning of the struggle between the radiations that *light* has been created, while at the end of this same struggle, it is *lethargy* which has been created.

It is necessary for a greater amount of positive radiations to be thus present in the formation of the photon in order to bring about illumination.

From the intensity of this double effort will depend the degree of resplendency or obscurity, of brightness or

darkness, or heat or cold, which will dominate this photon.

We call *light* the moment the most brilliant illumination of which we can conceive appears in the heavens. We call *lethargy* the torpor of all existing elements with a tendency to eliminate them from life.

3rd.—*To the function of the atom.*

By the re-encounter of two atomic semi-entities, one of them positive and the other negative, the atomic entity may or may not be created.

If the creation of the atom has taken place without overwhelming either one of these two tendencies, we can say at the beginning of this struggle between the atomic semi-entities that *matter* has been created, while at the end of this same struggle it is *repose* which has been created.

It is necessary for a greater amount of positive filaments to be thus present in the formation of the atom in order to give form and resistance to things.

From the intensity of this double condition will depend the degree of abundance or scarcity, of exuberance or ravage, of sensibility or senselessness, which will dominate this atom.

We call *matter* the intimate union between the different groups of filaments of mineral origin. We call *repose* the momentary paralysis of the meeting of elements whose filaments have been deprived of their faculty to move.

4th.—*To the function of the cell.*

By the re-encounter of two cellular semi-entities, one of them progressive the other vehement, the cellular entity may or may not be created.

If the creation of the cell has taken place without overwhelming either one of these two tendencies, we can say at the beginning of the struggle between the cellular semi-entities that the spirit of *defense* has been created, while at the end of this same struggle it is the spirit of *disorder* which has been created.

It is necessary for a greater amount of progressive el-

ments to be thus present in the formation of the cell in order to synthesize beauty and flexibility in things

From the intensity of this double influence will depend the degree of stability or instability, of delicacy or defectiveness, of resemblance or difference, which will dominate this cell.

We call *defense* the quality that repulses all actions contrary to the sentiments of the individual. We call *disorder* the uncertainty which prevents the individual from participating in an established struggle with equal benefit for itself.

5th.—*To the function of the germ-cell.*

By the re-encounter of two germ-cell semi-entities, one of them hygienic and the other pernicious, the germ-cell may or may not be created

If the creation of the germ-cell has taken place without overwhelming either of these two tendencies, we can say at the beginning of this struggle that the *living organism* has been created, while at the end of this same struggle it is the *evolutionary process* which has been created.

It is necessary for a greater amount of hygienic elements to be thus present in the formation of the germ-cell in order that it can produce gaiety and enlightenment to things.

From the intensity of this double procedure will depend the degree of happiness or impatience, of nervousness or suffering, of victory or failure, which will dominate this germ-cell.

We call *living organism* all force that can produce an effect and have afterwards the power to maintain itself in a state of more or less equilibrium. We call *evolutionary process* that irresistible force which tends to transform periodically everything which has been created while upsetting its equilibrium.

And 6th.—*To the function of the thought.*

By the re-encounter of two ideas, one of them benign and the other repugnant, the thought may or may not be created.

If the creation of the thought has taken place without overwhelming either one of these two tendencies, we can say at the beginning of the struggle between the ideas that *intelligence* has been created, while at the end of this same struggle it is *ignorance* which has been created.

It is necessary for a greater amount of benign ideas to be thus present in the formation of the thought in order that good reasoning may be established and orientation and protection may be exercised over things.

From the intensity of this double contrast will depend the degree of talent or brutality, of rectitude or confusion, of vividness or inhibition, which will dominate this thought.

We call *intelligence* the assimilation of excellent ideas
We call *ignorance* the suppression that checks all ideas.

T H I R D P A R T

The Abstraction: Its Pure Reasoning

THE PILLARS OF PURE REASONING

In order that this thesis may be clearly defined in its true aspect, we call the readers' attention to the following basico-explanatory trilogy that will give them an exact idea of the phase of existence which we are about to analyse.

The above trilogy has as ideological fundament, the term philosophy; as an objective principle, the term biology; and as a truly pure reasoning, which explains philosophy as well as biology, it has the term psychology, the supreme fundament of wisdom.

We will take the true representation of this ideological fundament, objective principle and correlative reality, and we will analyse them separately.

We must keep in mind: That the analysis we are realizing in relation to "The Eternal Duality" is purely subjective. That to complete the thesis, we should perform it also objectively. That it would be therefore necessary to amplify this eclectic study in calling the readers' attention to three other sciences which are: physics, chemistry and natural history, as important as the three we now refer to.

What Do We Understand By Philosophy?

It is true there are no innate ideas, but it is equally true that there is a practical and a right way to combine those which reach our minds. The continual reconstruction of our own thoughts combined with each new idea that has reached our minds, is what improves our intellect, those

who have the greater amount of correct ideas at their disposal for the exact expression of their irreproachable thoughts being the wiser.

Philosophy is the science that interprets the mysteries that involve everything in existence. This science is based on the degree of reflection, comprehension and aesthetic knowledge we have obtained through careful and perfect balancing of all the vital problems which have attracted our attention by means of our senses. This science also covers the entire evolutionary cycle of our existence. Aesthetic knowledge is thus the final result which we have obtained from the effort just realized, the fruitful representation of the inevitable *consequence* and the symbol of faith in whatever we do that is *equitable*.

How Do We Classify Consequence?

We call *consequence* the intermediate point: firstly, between the constructors and the destroyers; secondly, between those who always have a tendency to deny the truth of what has taken place and those who have a tendency in all times to ignore its true meaning; and thirdly, between those who are guilty of all kinds of injuries and larceny protected by a ruse, and those who attack and burn without leaving any trace of their acts.

The former are the happy representation of perseverance because their actions involve in themselves wealth; while the latter are the unhappy representation of desperation because their actions involve in themselves poverty.

Physically, wealth is abundance; while morally, it is opulence. Physically, poverty is narrowness; while morally, it is misery.

How Do We Classify Equitable?

We call *equitable* the intermediate point: firstly, between the outrage and the infamy; secondly, between the sacred and the unjust; and thirdly, between the settled and the illegal.

The former are the insubstantial symbol of rancour because their influences involve in themselves repulsion;

while the latter are the unwholesome symbol of contemplation because their influences involve in themselves adoration.

Physically, repulsion is aversion; while morally, it is abstinence. Physically, adoration is interest; while morally, it is charm.

What Do We Understand By Biology?

While studying nature as a whole or any particular branch of nature, we cannot separate the material from the immaterial; because all things should appear in our imagination not only as they look, but also as they really are; we should not limit our study to notice their simple forms, but we must equally acknowledge their contents; by their appearances we can generally tell what they are, but knowing them intimately we also can generally tell what they are apt to do.

Biology is the science that refers to the physiological development which constitutes in itself the formation of living organisms. This science is based on the degree of perseverance, practical activity and opportunity which the same living organisms experience during the lapse of time of their active existence as a whole. Opportunity is the final result of the performed actions, the indubitable representation of a certain kind of *effort* and the real symbol of what we happen to think is *truth*.

How Do We Classify Effort?

We call *effort* the intermediate point: firstly, between tenacity and incapacity; secondly, between depravation and apathy; and thirdly, between disorder and slavery.

The former are the obstinate representation of concentration because their affirmations involve in themselves force; while the latter are the paltry representation of abdication because their negations involve in themselves debility.

Physically, force is intensity; while morally, it is vehemence. Physically, debility is feebleness; while morally, it is languor.

How Do We Classify Truth?

We call *truth* the intermediate point: firstly, between the certain and the unknown; secondly, between the double future and the present alternative; and thirdly, between that which we know nothing about and that which has been analysed.

The former are the heroic symbol of egoism because their divulgations involve in themselves villainy; while the latter are the fanatical symbol of cowardice because their occultations involve in themselves humiliation.

Physically, villainy is magnificence; while morally, it is grandeur. Physically, humiliation is degradation; while morally, it is mortification.

What Do We Understand By Psychology?

We could easily understand our marvelous life if we would stop to notice the triple action which accompanies the opposing movements in everything created. By merely wishing to do what we have in mind, we cannot accomplish our wholesome desires; we must get to work and remove first all the stumbling blocks out of our way; but our aim should be directed at that which is honourable and sincere because otherwise we are bound to suffer the terrible consequences of our hidden egoisms.

Psychology is the science that deals with the characteristic transformations the organized bodies suffer during their active life. This science is based on the degree of cultivated experience, practical sagacity and on the perceived phenomena which have been observed in these same organized bodies. Phenomenon is the extraordinary manifestation of the different changes all bodies suffer periodically, the vivid representation of the state of *health* and the mystical symbol of the known *fundament*.

How Do We Classify Health?

We call *health* the intermediate point: firstly, between preservation and putrefaction; secondly, between what has been recognized as having an unlimited value and

that to which has never been acknowledged its real worth; and thirdly, between the tangible and the intangible.

The former are the immobile representation of certainty because their efforts involve in themselves invariability; while the latter are the decomposed representation of fermentation because their effects involve in themselves corruption.

Physically, invariability is excellence; while morally, it is admiration. Physically, corruption is decomposition; while morally, it is perversity.

How Do We Classify Fundament?

We call *fundament* the intermediate point: firstly, between ability and timidity; secondly, between the pretension of knowing things to suit ourselves and the lack of knowledge about anything; and thirdly, between petulant arrogance and manifest nonsense.

The former are the audacious symbol of ambition because their inner states involve in themselves aspiration; while the latter are the incoherent symbol of tolerance because their inner states involve in themselves resignation.

Physically, aspiration is desire; while morally, it is pursuit. Physically, resignation is submission; while morally, it is renunciation.

Physical Elements Indispensable To Nature

As a result of the present syllogistic study viz., the truths we have so far disclosed and deduced, following the method of a triple analysis we arrive at the conclusion that a physical ensemble is represented within time and space by three basic elements: substance, bodies and magnetism.

We can assure our readers, that the simple elements which contribute efficaciously to the subsistence of whatever is physical, are: molecules, photons, atoms, cells, germ-cells and thoughts.

Without thoughts, the other five elements within nature would be of no value to us because of the fact that we would not know them. To our judgment, the principal error of the great thinkers is this:

Following the logical proposition, "As I think, so I live," of not giving to this great power of thought the profound importance for the creation and function of all that exists. And more so, because of the fact that "they can think," of not giving to the body participation in this or that mental theoretical operation, as if the abstract entity could exist in simple form without the concrete entity which gives it shelter and vital energy.

Definition of The Physical Elements

Following the principle of a triple explanation the better to know: firstly, the ideological function of things; secondly, the existing offspring of these same things; and thirdly, the pure and true reasoning which constitutes these very things; we will call the readers' attention to the fact that there are three properties which explain, synthesize and develop the physical elements in order to create and render them visible.

The three properties that create and render the pure molecule visible are: variability, adhesion and volatility.

The three properties that create and render the radiant photon visible are: rapidity, contact and fusion.

The three properties that create and render the positive atom visible are: amalgamation, transformation and disintegration.

The three properties that create and render the progressive cell visible are: absorption, sensation and growth.

The three properties that create and render the hygienic germ-cell visible are: struggle, organization and imposition.

And the three properties that create and render the right thought visible are: idea, contrast and reflection.

Physical Characterization of the Physical

The specific properties of the different elements that constitute life are the principal double causes of the aspect which everything takes while the mingling and the adaptation of every particle is executed.

The elements obey a very singular impulsion of their

own interior organisms; rather, they obey a dynamic principle which forces them to vibrate independently and a telepathic rapport that attracts one particle toward the other to make them feel in unison.

This double process (independent vibration and unity of feeling) exerts a notable influence over the particles of which the elements are composed. Each entity being obliged to act then in a given manner, or to do it in another manner entirely different from the first one, in accordance with the variation that could have been suffered by the whole on account of the new physical and moral surroundings that envelop it.

Moral Elements Indispensable To Nature

We will now explain the moral elements within nature in the same manner we have analysed the physical elements. The elements that support the pro and con in relation to what is moral are: unconsciousness, pusillanimity, imbecility, honour, respect and distinction.

The first three qualities represent the influential elements which oppose the development of the moral principles within humanity. They regulate, notwithstanding, the sociological forces that direct humanity, while they serve as an instrument of weakness for the illegal intentions of those who live by the efforts of others.

The other three are the gifts which compel humanity to progress effectively toward the aggrandizement of an ideal worthy of commendation, because they have for their only objective: individual liberty, collective equality and universal fraternity.

With honour, respect and distinction prevailing in life, each human being could then feel its definite personal amelioration, in accordance with its scientific knowledge, sense of duty, religious belief, political inclination, economical condition and social status.

Definition of the Moral Elements

If evil thoughts inspire evil actions, we should try our best to eliminate them from our existence; but this we

can wisely accomplish by casting aside the elements opposed to our moral equilibrium. As long as we believe ourselves superior to those who are low, weak and degrading instruments of our evil thoughts, our evil actions will interrupt our march toward perfection.

We will now define the moral elements within nature by calling the readers' attention to the nine states of mind which interpose themselves to the triumph of the real social equilibrium; and afterwards, we will give the twenty-seven properties which are expressed by the worthy, to obtain the social state of equilibrium pursued by the masses, even if they are to-day affected by different forms of government, practice law imposing opposite moral principles, and inherit customs which withdraw them too far from nature or keep them in permanent touch with it.

Elements Opposed To Moral Equilibrium

The qualities that create the unconscious are: nonsense, ignorance and prevarication.

The qualities that create the pusillanimous are: inconstancy, thoughtlessness and indifference.

The qualities that create the imbecile are: improvidence, animality and denaturalization.

Elements Imposed Upon Moral Equilibrium

The qualities that symbolize the thinker, magnificent symbol of honour, are: to perceive with clarity, exactitude and vivacity; to judge with delay, proof and reasons; and to discern with talent rigour and equity.

The qualities that symbolize the scientific, upright figure of honesty, are: to choose with perspicacity, methodism and firmness; to work with ardour, dexterity and good-will; and to undertake with ability, certainty and seriousness.

The qualities that symbolize the visionary, elevated symbol of distinction, are: to think with feeling, unanimity and purity; to be serene, powerful and clairvoyant; and to feel with effusion, emotion and delightfulness.

Classification of the Moral Elements

How should we classify the person who has the high group of qualities mentioned above? We will call this sublime characterization of the human being "super-man".

On the contrary, how should we classify the person who possesses the group of low instincts? We will call this disgraceful characterization of the human being "savage monster."

There is a limit to knowledge as there is a limit to ignorance. The wisest among us are those who are capable of solving, here on earth, every problem of life, and are equally capable of knowing everything in reference to our existence.

To foolishly assume we are wise because there are idiots; to fatuously believe we are rich because there are helpless; to imagine we are happy because there are sufferers; to sillily presume we are powerful because there are slaves is to show our own ignorance by so thinking.

We will be wise, rich, happy and powerful, when we have eliminated from the face of the earth the idiots, the helpless, the sufferers and the slaves; and when we have ceased to believe there could be a man capable of representing God among us.

Psychical Characterization of Morality

The great thinkers, the honest scientists and the noble dreamers when they feel they are masters of their own sentiments, look forward to the most profound ideals, thus establishing three systems of studies for the happiness or the misfortune of the human being.

They have thought of the study of construction for our protection. They have discovered the study of different tunes for our comprehension. And they have created the study of medical science for our conservation.

All the existing studies, of which the human being has any knowledge, form a direct or indirect part of these three fundamental studies.

To our knowledge, the transformation human beings in general have experienced up to the present, has been

necessary, because we needed this lesson to obtain: firstly, the equilibrium of life that should, politically speaking, govern humanity; secondly, the amount of wisdom that should, morally speaking, guide humanity; and thirdly, the degree of truth that should in reality guard humanity against false tradition, deceitful convictions and treacherous conclusions.

Chapter IV

FIRST PART

The Activity: Its Subjective Aspect

LIVING ORGANISMS

We are about to explain the evolutionary period of the active existence of "The Eternal Duality"; in other words, we are going to give as a living example the microbe, the microscopic representation of a living organism. as a real proof that evolution subsists and that all organized beings should experience it equally.

In order that the study of this period should rest definitely exposed, we will show the following basico-explanatory trilogy that will give us an exact idea of that phase of existence which we are about to analyse. This trilogy has: firstly, as its ideological fundament, the microbes' own creation; secondly, as its objective principle, the manner in which the microbes reproduce themselves; and thirdly, as its pure and veritable reasoning which comprises this double fact, the effort that all organisms realize when setting themselves into movement

We will take this fundament: the creation of the microbes; this principle: their reproduction; and this reality: their movements, and we will analyse them separately.

Creation of the Living Organisms

The creation of a living organism is caused by the physico-magnetic force which exercises a direct and simultaneous influence over the semi-entities (in this case over the microbians) where the contents of one of its component

parts is of a positive nature, while the contents of the opposing parts is of a negative tendency

The semi-entities, acting in accordance with their own characteristics, are converted into collective entities with a specific energy more positive than negative. If the negative elements should be in the majority, the entity could not be formed; because it would be in contradiction to the laws of creation.

The energy of a microbe entity, the same as any other entity, depends upon the force that this entity definitely emits in order to attain its own development. The success of their common action is characterized by cohesion and co-operation between the kindred elements of each semi-entity placed vis-a-vis.

Movements of the Living Organisms

The different movements are due to the faculty that all entities have to change their position, the microbe entities included. From the variation of position depends the impulsion with locomotive tendency.

The various systems of locomotion have four different aspects and they resemble very closely the movements of the earth. The rotary movement gives a round form to the microbes which are pushed about by the force of impulsion. The microbes that always march forward, take a long form due to the movement of perambulation. A double movement, rotary and perambulation at the same time, gives the microbes spiral form. And finally, centrifugal movement that draws the exterior part of the mass toward the center of gravity that positively dominates the bodies, will give the microbes an appearance of immobility, and this should be kept in mind

The force of gravity exercises such an influence over the exterior part of the mass, that it compels its volume to contract itself continually. This variation of position consists in the different degrees of pressure exercised, that draw toward the center of gravity with more force the exterior parts of the mass which are bound to disintegrate themselves more easily from the volume of the central mass.

Reproduction of the Living Organisms

Reproduction is due to the power which augments the number of species and the number of individuals within each specie, in accordance with the principle which marks the lapse of time of their existence.

The microbe has its fixed period of incubation, development and disintegration, like all animal species. The period of incubation for the microbes is indirectly proportionate to their reproductive power. Because their period of incubation is very short, their reproductive system is very numerous.

Studies have been made in relation to the microbe entities where men of science have proven that in twenty-four hours of incubation, one microbe can be reproduced up to seventeen millions as an average number that can be obtained.

The microbes can directly or indirectly reproduce themselves, following the tendency of the system to which they are submitted.

Classification of the Microbe Entities

The different systems of locomotion have been caused probably, by the visible variation of position during the development of each different gender of microbe. Locomotion has had, therefore, one great influence over the living organisms in relation to their structure. The various structures have permitted men of science to classify the microbes as follows: coccus, bacillus and spirochete.

The microbe entities, once in movement, are submitted to a system of self-division, at the same time that they absorb the similar moral elements which aid them to augment their volume and multiply their specie.

The transfiguration of the microbes is due to different systems of grouping that exist. One group is distinguished from the other as follows: by their coupling, their accumulation, their linkage, and their dispersion

Alimentation of the Microbe Entities

There are microbe entities which fortify themselves

in the presence of certain gas; these are known as the aerobic. There are as well microbe entities which become stronger in the absence of gas; these are known as the anaerobic.

Microbe entities exist which support a great degree of heat. Microbe entities likewise exist which succumb if they suffer the least change of temperature.

There are microbe entities which live in the most complete obscurity. There are also microbe entities which live in the presence of light.

Microbe entities exist which nourish themselves on something hygienic. In like manner microbe entities exist which nourish themselves on putrefaction.

There are microbe entities which like the human being live in normal surroundings. There are finally microbe entities which live in continuous rebellion against their environment.

Microbian System of Defense

Influenced by the instinct of conservation which dominates all living organisms, the microbe entities act in such a manner that the strongest devour the weakest.

By nature the germ-cell more consistent than its opponents is the one qualified to subsist by that law of preference of class. This law we must classify as the first of benedictions as we have found our moral purification in its posteriori effects destructive physics.

The moral purification could not have had favorable consequences if another law had existed which would have given the least chance to abnormals and the pernicious.

It is also true that all individuals, after having become more nearly perfect until both sexes are relatively masters of themselves, should put aside this radical procedure of preference of classes to give entrance to practico-pure reasoning.

The practico-pure reasoning will reign supreme some day when human beings will look forward to avoid the birth of atavistic persons. Life will be improved only if living beings were to exist whose physico-moral standard would be recognized by their mannish and womanish opposed characteristics.

Illogical Organization of the Systems of Life

To better understand how all of us act personally, we should notice:

1st.—That the same systems of organization which involve microbes and other species also involve human beings.

2nd.—That there are human beings who, forming couples, isolate themselves in order: to repudiate all scientific knowledge; to repulse all compromise with their fellow beings; to deny all religious belief; to abstain from all political campaigns; to withdraw themselves from any social entity; and thus selfishly rejoice in the insignificant advantages their personal egoism offers them.

3rd.—That there are human beings who when forming their families do not allow any other individual of different origin to become one of theirs.

4th.—That there are human beings who mark a limit to their boundary lines, not allowing any other human being to enter their territory unless he is submitted to vexatious humiliation.

5th.—That there are human beings who become vagabonds in the world without any fixed point of abode.

And 6th.—That there are human beings who conduct themselves in the most cruel and detestable manner.

Logical Conclusion On The Systems of Life

After the present exposition, we arrive at the logical conclusion: that human beings in general are nothing but a specie of highly developed microbes; because we can dispose of all the perverse qualities which characterize the latter.

By the above logical conclusion we have proved: that the rules which govern nature's laws, in accordance with practico-pure reasoning, are untrue if they are not applicable to all species of animal life as well as to human beings in general.

We are obliged to look at nature's phenomena, in relation to the known extremes, while trying to discover something about an object of which we know nothing so

far, to assure ourselves of the great importance of moderation in life.

We have not given moderation its just value, because the elements in dispute have placed themselves in either one of the two extremes; believing that truth in life must be on their side, while they have forced the scales to fall their way without stopping to admit that they must be wrong, for as much as they hindered the principles of harmony upon which practico-pure reasoning is based.

S E C O N D P A R T

The Activity: Its Objective Aspect

THE EARTH AS AN ASTRAL ENTITY

Having finished dealing with the metamorphosis microbe, and having proven that all organized germ-cells suffer the same sort of evolution, we will now point out nature's triple force: the first exerts a great influence over all living particles to the extent it makes them act independently, the one particle from the other; the second shows how this same influence is exercised and how it affects the semi-entities as a whole; and the third makes the final result obtained over the surroundings by the synthetization of the elements under the influence of the various semi-entities.

These above causes and effects prove: that the parts make the whole; that each part must play its role correctly otherwise the whole will be very far from being superb; and that the surroundings have much to do with the way each one acts individually.

The Three Phases of Life

We find that in the first phase of life, the force which exerts the most influence over nature's elements is the triple law of attraction, repulsion and reaffirmation; in the second phase, it is the spirit of union, disunion and reunion which affects the semi-entities as a whole; and in the third phase, it is the temper of the mixture that provokes the disintegration, quietude and reactivity of the same particles which previously composed the mass.

The readers should not lose sight of the reasons for our planet's existence; because it has as bases of support,

three conditions: firstly, the law of relativity; secondly, the principle of stability; and thirdly, the fundament of concurrence.

These three conditions exist in all created entities, whether abstract or concrete; homogeneous or heterogeneous; positive or negative.

The readers must also observe, that the central axis of the balance of life is a proper medium; and that it is the latter which guides us toward perfection.

Creative Forces of the Earth

The three conditions we have just mentioned, the proper relativity, the real stability and the continual concurrence, subsist: firstly, because of the electro-dynamical force that keeps them in motion; secondly, on account of the volume of physical energy that gives them a given form and thirdly, in view of the corporal diffusion which the elements emit while they struggle in open opposition.

When the elements' vibrations become so strong they dominate the created mass, they then give to it: firstly, a certain appearance; secondly, a reasonable consistence; and thirdly, a real period of life.

An entity's ensemble is composed therefore: of natural agents, of infinite particles and of groups of particles. Humanity as a whole is composed therefore: of instincts and passions, of men and women and of nations.

The Atmosphere That Envelops the Earth

All we have stated is not sufficient to picture life as it really is, sensibility as it appears to be, immortality as it should unquestionably occur. It is necessary that all the elements created develop within an appropriate atmosphere, in order to interpret correctly the causes and effects of their transformation and evolution.

To consider the earth (an astral entity) a habitable planet, it is indispensable that the atmospheric surroundings which envelop and saturate it should be neither excessively cold nor infernally hot; neither greatly humid nor terribly dry. In this manner, the elements that cons-

titute it will not be forced to act in accordance with one of these four extremes. If one of these four excesses persists on, being stronger than the rest, the earth would become an ice ball or an incandescent compact; a drenched body or a petrified mass.

Activity of the Earth

The degree of heat that sustains the earth in activity is due to the force of the sun that illuminates and protects it, and so also to the assimilative and defensive power of its own contents.

We should not forget the interior state of the earth that accepts or repulses continually this or that influence, which is definitely the principle that keeps it in movement. Take as an example the volcanic eruptions when the earth's interior heat is more intense than it should be. We believe the lava emitted from any crater is always identical, because it has the same origin, coming as it does from the center of the earth.

When the elements of vegetable origin, as well as the elements of germ-cellular offspring, are submitted to intense heat, they are reduced to ashes; we have therefore a common product. In the same manner, the elements of mineral derivation should also become an identical product when they are submitted to and transformed by intense heat.

Defensive Power of the Earth

The defensive power of the earth is due to the distance which separates each one of its portions indistinctly and periodically from the sun. The sun is a mass of incandescent matter.

The earth's power is also due to the rapport of its movements of rotation and motion in relation to the moon. The moon is a mass of inert matter covered by congealed gas. The latter forms in reality a laver of nonevaporable snow, because the matter of which the moon is composed does not comprise the thermic conditions favorable to the assimilation of rays of light.

We have before us two examples, which give us the right to believe: that the excesses are positively dangerous; that we must look forward to the perfect stability of all existing elements in nature; and that we should try to correct nature's faults, producing one beautiful climate for the whole world so the day may come when cyclones can be avoided and earthquakes abolished, converting our planet to more and more the sublime paradise of which most of us have dreamt, and have done nothing yet towards making it come true.

Division of the Atmospheric States

In harmony with the relation which our planet sustains with the sun, scientists of the past have classified the thermic conditions enveloping the earth by the name of seasons.

The seasons are: spring, summer, autumn and winter. Each one of these seasons manifests a degree, more or less intense, of cold or heat, and of humidity or dryness, which envelopes us. The thermic variation is what renders our planet and astral body almost entirely habitable.

These four atmospheric states sustain within themselves a certain contact that renders them compatible and necessary to the development of everything in existence.

This thermic state exerts such an influence over everything in creation, that it divides existence into four evolutionary periods: period of repose; period of reactivity; period of growth; and period of reproduction of genre and species.

Struggle Within the Earth's Entity

The synthetical creation of our planet is due to the six fundamentals we have already mentioned in the first part of the third chapter of this physico-moral study: moderation, reproduction, transformation, election, resistance and equilibrium.

Once the influence of these six fundamentals has been put into action, it is then that the amalgamation of elements is possible by the union between the natural agents belonging to the different kingdoms of nature.

Everything that exists in this world we all live in, is submitted, de facto, to the six fundamentals which govern and direct us. Our physico-moral development is therefore due: firstly, to the union of the different genre of elements in order to create matter; secondly, to the fact that these unions are realized under circumstances favorable to their creation, under an influence contradictory in appearance, in order to set them into movement; and thirdly, to the struggle that each pole, which constitutes those unions, tends to have more or less control over the whole, in order to force them to show their own characteristics.

Difference Between Germ-Cellular and Cellular Entities

The effort each couple makes to submit to or to repulse its opposers, which presume to take away the food elements situated closest to the point where this couple has been placed, is the cause which has given origin without any doubt to the extremities.

The extremities, once developed, move on account of the motion of impulsion realized simultaneously by each couple. This individual movement of impulsion creates in the more developed germ-cellular organizations and intimate form of government.

This visible variation existing between a germ-cellular organization and an active cellular entity, is due to the fact that the former is submitted at the same time to two different intimate systems of government: the intuitive and the deductive; while the latter acts only by reflex action.

No matter how insignificant a germ-cellular organization may be, it is forced to move by intuition and to act by deduction; even more so, if they happen to have one particular sense developed more than the average human being has.

Apparent Independence of the Elements

All organized entities know: firstly, that which is agreeable to them, and that which is not; secondly, that which

is harmful, and that which is not; and thirdly, that which serves them as a sustenance, and that which does not; otherwise, no animal in this world could choose between two things or two situations so as to decide which is the more advantageous.

To make a study of the animal cellular system complete, we must keep in mind its triple origin: the mineral, the vegetable and the gaseous kingdoms; in this manner we could understand its bio-chemic composition, its physico-moral union and its dynamo-telepathic resistance.

When realizing a study of the animal cellular system, we must also think of the relation each living being maintains with the planet that protects it, and at the same time keeping in mind the relation it has with its fellow beings; that is, with the very elements of which we are all composed.

Corporal Nervous Systems

In the study of superior animal species, we find their involuntary nervous systems determined by the character of attention given to things in general.

This sort of attention represents, in itself, its own corporal organization which systematizes the penetration of each part in relation to the whole.

The voluntary nervous system is characterized in all animal species by the intention which predominates within the ensemble of the bodily entity

This kind of intention represents, in itself, the reasons of "to be" of the same bodily entity; it synthetizes the comprehension of the whole in relation to the environment comprising it

Different Species of Animals

The formation of all germ cellular organisms, because of their independent evolutionary process; because of dissimilar thermic surroundings; because of distinct rules and customs and because of different processes of nourishment could not have given any results other than the creation of diverse species of animals and races which subdivide them.

Among these various species and races we find the human being which, in its primitive state, must have been an organized germ-cellular mass, certainly the same as must have been the other animals of creation.

The formation of diverse species of animals is therefore the result of their great difference in character, composition, manners and means of defense. These four reasons have much to do with the differences we can observe in the four primitive human races: yellow, red, black and white.

Physico-Moral Contrast

The entity "animal" is the product of two germ-cellular semi-entities, the one (the spermatozoon) is constituted by elements of positive tendency concerning the physical, and by elements of nature concerning the moral; while the other (the ovule) is represented by elements of negative nature concerning the physical, and by elements of positive tendency concerning the moral.

The elements in general act in accordance with the function and mission that the semi-entities should perform. But once these two semi-entities are united, forming thus an entity, all the existing elements try their best to come in contact with other elements similar to them whether they are physical or moral.

It is by this process of mutual contribution that the new entity is constituted, having by virtue of its independence of action its own personal character, composition, manners and means of defense; that is, being a physico-moral compound in which all the existing elements of both original semi-entities (the spermatozoon and ovule) are present, it must look forward to the self-adjusting principles to govern itself properly.

Creation of Human Beings

Most of the equilibrated semi-entities have exaggerated their own personal sentiments in detriment to their physical capacity: manhood has stupidly materialized life; while womanhood has foolishly idealized our existence.

Both, man and woman, have acted in such a manner

that their diverse entities (human beings) are subjects to-day who love and live the known extremes, if they possess the spirit of masculinity; or are subjects who love and live the unknown extremes, if they possess the spirit of femininity.

Men and women in general must look forward so that their progenitures may live up to the physico-moral standard in regard to their respective sexes. Boys and girls must be instructed on the function they are to perform in life.

In the formation of moral sentiments and physical capacities of boys and girls, we should avoid improper mingling, as it is the only true cause of our incapacity and degeneration while it makes us act: as savages, if we are brutally instinctive; and as ill-natured, if we happen to be senselessly passionate.

Creation of the Senses

Each germ-cellular organization acts so as to impose upon others its physico-moral power. By the manner in which it exercises this double faculty, whether instinctively or passionately, will depend the gradual or exaggerated development of this or that other sense. The faculties are stimulated in accordance with the origin and formation of the senses. Each sense has a definite provenance, the same as everything else in life.

The readers will observe, in conformity with this physico-moral study, the relation that each sense has to the six fundamental principles on which the systematic development of all organized germ-cellular entities are also based.

In the synoptic scope of the senses we will see: that by moderation, we obtain the sense of tact; that by reproduction, we awaken the sense of affinity; that by transformation, we acquire the sense of smell; that by election, we attain the sense of sight; that by resistance, we discover the sense of hearing; and that by equilibrium we develop the sense of taste.

Development of One Sense More Than Another

We should know that the six senses, of which we persis-

tently avail ourselves of, have been developed with more or less force in accordance with the assimilative and defensive 'processess of the different created germ-cellular organisms.

The six senses, during each corresponding evolutionary period, have been invariably submitted, all at the same time, to those assimilative and defensive processes, under the control of the physico-moral power which governs the created germ-cellular organisms.

The systematic development of the senses has been the cause of the marked difference which has given origin to the progressive transformation of each faculty.

In the first instance, if the transformation of a given faculty has been simple or complicated; and in the second place, if it has been entirely or separately developed by one sense more than by another; we would have the result, that the attitude of the living organisms will depend on the type of evolution to which they have been previously submitted.

Attitude and Aptitude of the Created Germ-Cellular Entities

When one specie has definitively shown its attitude (naturally under different influences) to the extent that it has characterized itself, we can then appreciate the disproportion of action while we compare it with another specie.

The subject's attitude and aptitude depend hence on the circumstantial states that have been produced in a certain sense that permits the development of one faculty more than another.

With regard to the created germ-cellular entities, by the previously realized analysis, as a final result we obtain the formation of different species; each one of these with its own genealogy.

Within the animal kingdom the germ-cellular entities are divided into: protozoa, metozoa, echinodermata, mollusca, vermes and vertebrata.

Influence of the Senses Over the Species

As a living example of what we are about to explain,

we will call the readers' attention to the grass that grows on the borders of the rivers in America. The origin of the grass that grows there has nothing to do with any other kind that grows anywhere else in the world; their similitude is due to the same process in their formation and growth, while they are subjected to the same evolutionary rules which govern grass in general.

This same creative sequence, in accordance with the evolutionary process that has been previously realized, can be applied to pines, to flowers, to microbes, to worms . . . , and why not to human beings in general? In different species of animals the exaggerated development of one sense in relation to another has been the real cause of the inferiority or importance of the various germ-cellular entities. This disproportion in appearance has permitted the division and classification by science of the animal kingdom.

Of What Consists Human Superiority?

In the series of species that belong to the animal kingdom, among the vertebrata we find the human being, the most cautious of animals (even if it possesses this faculty by an express command of nature), because it has developed its six senses at the same time and proportionately. On this very fact mostly is based its superiority over the other animal species.

Human beings' aesthetic degree of perfection and their rational normal development mainly depend on this faculty, which enables them to stimulate all their senses at the same time.

The readers will find, further on, a succinct explanation of each sense, even if we have thought that this exposition was not indispensable to prove that only through moderation of actions as well as affections will we reach the degree of physical satisfaction and moral happiness for which we all strive in general.

The Sense of Tact

The sense of tact should be thought of as the undeviating result of the effect produced by one concentric action over the part of a body which touches a part of another

body. This contractive action is felt in an indirect manner in the rest of a mass as a whole when the cells which compose the organisms are forced to come into contact with each other. •

If the accomplished contact is so insignificant that the rest of the body ignores it, its effects are exclusively reduced to the affected part. If the contact is severe, it obliges the body as a whole to struggle against this action to protect itself by retiring when there is effective resistance. Thus it will not be able to accomplish, if the attacking force is stronger.

It is no use trying to run away from trouble. No matter what sort of situation we are in, we must face our opposers. If we are not able to bring our opponents to mutual understanding, we are bound to disappear on account of the temporary lack of equilibrium.

Forms of Material Contact

Two forms of contact are in existence: from body to body and between body and body. The former can be involuntary or voluntary; in the latter there are six natural agents that take part in the execution of the body activities, sometimes simultaneously.

The six natural agents are: thermic surroundings, luminous force, atomic vibration, cellular assimilation, organic reaction and sensitive and emotional manifestations, from the body that emits and at the same time receives the effect of the action it has provoked.

The volume of the perceived reaction will depend on the susceptibility and excitement of the affected part. The nature of the contact will result from the aggressiveness of bodily power and from the system of defense employed by the opposing body, that will permit or will refuse the contact.

Conditions of the Exterior Part of a Body

The continual contact of things among themselves is primarily caused by the appreciable variations that we observe in the two protective systems which exist and

because of the different manners in which each living organism acts.

There are living organisms which develop an extreme sensibility when they possess fibrillæ, (cellular prolongations that cover the exterior part of the body). There are also organized germ-cellular entities which develop a protective covering of such a nature that they are obliged to live completely isolated from all involuntary contact with their surroundings.

These two ways of acting of the different organized germ-cellular entities: the former which augments the degree of sensibility, the latter which sets aside this sensibility have been the two principal causes that have given origin to the various and more or less complicated animal species.

Means of Organic Defense

The organized germ-cellular entities that have exaggerated their instinct of conservation have remained always at the starting point, showing thus the spirit of their inferiority and simplicity.

When the organized germ-cellular entities have confronted every situation, and have been moderate and cautious before their opponents, the formation of their organization has been something more complicated.

From the above double reason (the excess of precaution and the foreseen risk) we have adduced that we obtain the sense of tact by moderation; because this sense involves in itself the spirit of reflection, real cause for the constitution of a determined center of control in the organized germ-cellular entities, and which is represented in the superior animal species by the lobules, zones and cerebral hemispheres.

The Sense of Affinity

The sense of affinity is manifested in the organized germ-cellular entities by the mutual reaffirmation that obliges two semi-entities to unite and to divide themselves in order to obtain various successors.

The above-mentioned division is verified in unicellular organisms in two different manners: by the simple contraction of the mass until it has divided itself into two identical cells, and by the joint effort of a germ-cellular semi-entity and a matrix cellular semi-entity of the same specie, to obtain the same results; in other words, in order that their reciprocal efforts should have a tendency to perpetuate their kind, even if each of the opponents is of a different nature, the logical consequence would be the continual transformation of theirs into a common variety.

Organic Progress

1) The living organisms that reproduce themselves in a direct manner never change. The created germ-cellular entities, on the other hand, that procure a matrix cell which serves them to complete their entities to progress indefinitely: firstly, in accordance with the synthesis of their own mass; secondly, in conformity with the nature of their proper means of defense (instinctivo-passionate for the higher species); and thirdly, in relation to the conditions which surround them.

The created germ-cellular semi-entity and matrix cellular semi-entity, in acting in the above-mentioned manner and in a triple way, (both male and female) improve their own synthesis while they improve the synthesis of their fruit; in reality, they both contribute to ameliorate the created germ-cellular semi-entity or matrix cellular semi-entity, at the same time that they ameliorate their own species.

Speaking of superior species, the result of their fruit will be male or female according to the nature of the struggle, whether positive or negative, while the genital organs are being formed.

Genital Reaffirmation

Neither union, nor evolution, nor possible transformation can exist without affinity, because the elements would have no true reason for approaching one another.

We have adduced logically that the sense of affinity is represented by reproduction, due to the mutual joint

efforts, to perpetuate their respective species, of the created beings.

Each opponent tries its best to please by all imaginable means, when it finds itself in the presence of the attractive opposite sex, the incident ending by genital contact.

In man this incitation is provoked by the secretion of the prostatic gland; this secretion forces the involuntary erection of the penis; while in a woman this incitation is stimulated by the secretion of the vaginal glands; this secretion excites the organs' intercourse provoking thus the desire of contact.

Fatal Sexual Exaggerations

Abstinence as well as sexual excesses cause fatal results in the organisms. Abstinence in man as well as in woman is the cause of a congested process in the genital organs. In man it produces the inflammation of the testicles; while in woman it causes the congestion of the ovaries. Sexual excess in the former as well as in the latter excites serious psychic perturbation: in man it stimulates lewd license; while in woman it stimulates nymphomania.

All these different effects in the individual take place if the perceived organic sensation is of an involuntary nature but when the abstinence is voluntary and the individual has succeeded in checking his or her instinctivo-passional feelings, it provokes then atrophy of the genital organs.

When an organ is not used at all it disappears, because the function creates the organ and sustains nature's laws. In this case nature's laws are forced to degenerate, because the normal development of humanity is thus hindered. What will be the result if the instinctivo-passional feelings cannot be checked? We would have then a state of immorality that would do the most harm to the very institution which imposes upon its members such lamentable abstinence.

Human Racial Amelioration

It is inconceivable that the Roman Catholic Church does not take a step forward by permitting the marital

union between priests and nuns. This marriage would serve to save physically millions of human beings who are useless to-day in the reproduction of humankind.

Marriage between priests and nuns would give humanity fathers and mothers worthy of the reproduction of our specie; because the moral integrity in man, as the creative germ-cellular semi-entity, as well as in woman, as the matrix cell semi-entity, represents in the struggle for life 132% in the reproduction of our specie: 66% of pure physical elements and 66% of wholesome moral qualities.

As conscientious men, and for the sake of future human happiness, we address ourselves to the Holy Father of that religious sect; may He permit in the near future the marital union between priests and nuns, because nature's greatest law is that we should grow and multiply.

We hope the Holy Father will stop and think: where are we going if only the wicked are allowed to multiply themselves at the expense of the inhuman sacrifice of those who are excellent?

The Sense of Smell

The sense of smell is developed in the organized germ-cellular entities at the moment when the individual, as an independent semi-entity absorbs the necessary gaseous elements freely, in order to maintain itself in activity; augmenting thus their volume and multiplying therefore their species, in relation to the rule and customs which have been previously established by their ancestors.

All organized germ-cellular entities obtain this above-mentioned triple activity, purifying their proper contents continually, by the reflux of the gaseous elements within their entire organisms.

In speaking of superior species, the reflux of the gaseous elements is necessary for the conservation of the individual, and it persists throughout its whole life by the accumulation of oxygen in a single organ; this organ guarantees the purification and functioning of the body as a whole.

The identification of the body with its purifying elements is more intense in each evolutionary period which constantly transforms all created beings.

Creation of the Lungs

In the organized germ-cellular entities, at the same time the transformation of their contents is verified, an organ is created: the lungs.

The lungs in the superior species become a great system of purification known as the respiratory system.

The sense of smell is due therefore to the absorbent germinative power that extends itself throughout the whole body.

The identification of the body with the gaseous elements, oxygen principally, is what causes the continual transformation of its own structure and constitutes definitely its own volume.

The necessity of the body to absorb a great quantity of oxygen until it has guaranteed its cellular activity, and the characteristic of oxygen of being odourless in its free state, produces as a final result a condition such that each organized germ-cellular entity knows what is agreeable or disagreeable to the body.

Systems of Purification

The sense of smell is thus acquired by transformation because while we transform ourselves we then obtain the purification of our own cellular contents.

In the less complicated organized germ-cellular entities the purification of their contents is accomplished while all the body particles, independently the one from the other, absorb the necessary oxygen in behalf of their proper evolution.

In the more complicated organized germ-cellular entities the oxygenation of the body is accomplished by the aid of a determined organ that functions systematically.

In the higher species, to guarantee the more efficacious purification of our body, this organ is subdivided into two parts and each one of these is situated in the thoracic cavity on both sides of the organism.

The Sense of Sight

The sense of sight is the reflection of concentric appreciations. The appreciations create the objects. The objects are the sensitive sign of whatever surrounds us.

The development of this faculty which enables us to appreciate whatever surrounds us is due: firstly, to the continual effort of all the parts of the body to feel in unison, and to the ability of the body as a whole to absorb the largest quantity of light possible; secondly, to the elimination of the excess of energy concentrated in the body by the particles which compose it; and thirdly, to the contact, at a determined point, between the rays of light sent by the body that emits and the rays of light sent by the body which perceives.

The continual repetition of this same above-mentioned phenomenon, that obliges the component particles of a body to vibrate separately and to feel in unison, is the principal cause of the development of sight in all living organisms.

Determinative Faculty

In the highly developed living organisms the reproduction of the facets of a body, at that point where the rays of light unite, has been the real cause which has given origin to the formation of the organ of sight.

The intuitive and deductive study made at each instant by the body that perceives the impression, at the moment when the different facets of an object manifest themselves at that point known as the retina, gives as final result, once the comparative analysis has been concluded, the identification of the subject with the objects which surround it.

This co-ordinative notion invariably awakens in each one of the organized germ-cellular entities the spirit of selection. We arrive therefore at the conclusion, that the sense of sight is obtained by election, because this sense contributes to familiarize the subject with everything which surrounds it, by means of the comparative analysis of things different among themselves.

Elective Faculty

The following intuitive study realized by the created organisms, and the prior analysis of things in general concluded, have given birth to the knowledge we have of everything which surrounds us, and specially of other animal species.

The continual analysis we intuitively realize, in the same manner that it is performed by the other animals of creation, is the point of departure for the voluntary nervous system, because it forces the organized germ-cellular entities to determine between two specific things as to which of them is the best and the preferable.

The spirit of the analysis is in accordance therefore with the nature of the observation that has been performed, in order to thoroughly recognize not only everything which surrounds us but also the qualities and faculties of our own contents.

The contents of human beings in general is due: firstly, to the highest or lowest degree of blood oxygenation; secondly, to the more or less degree of cellular greasiness; and thirdly, to the stronger or weaker degree of bodily energy. Too much blood pressure, exaggerated fatness and excess of muscular strength, are as bad, harmful and disastrous, as none at all.

Voluntary Nervous System

The contrast that gives us as a result the full knowledge of the objects which surrounds us, and the study we perform intuitively as well as by virtue of the prior analysis, have given birth to the development of two different nervous systems: the voluntary and the involuntary.

If we decide to choose by instinct and to know the objects superficially, in the same manner as other animals do, that is, in the chronological order the objects manifest themselves in the retina, we would be forced to acknowledge them more intimately, independently of our will, by the adduced analysis.

The extension and influence of the objects over us, and over the very surroundings where they are situated, must be the reason why we really know them thoroughly.

In order to avoid contact with things and animals which are worthless, we should study them until we know them perfectly.

The fixation of an object in the retina is in accordance with the force of absorption and retention which permits the minute arrangement of the facets through the rays of

light, to clearly perceive the sign that this object describes, in a plane and at a distance, in each particular case.

The Sense of Hearing

The sense of hearing is developed in the organized germ-cellular entities by the assimilative faculty of the sonorous waves emitted by the objects surrounding them. The waves result from the vibration of the bodies within space. The bodies vibrate when they are set in motion.

The sense of hearing is due: firstly, to the persistent and continual communication, by means of the sonorous waves, between the subjects that perceive them and the objects that emit them; secondly, to the development of a receptive organ in the living organisms for a better hearing of the sonorous waves; and thirdly, to the study of tones emitted by living organisms which identifies them one with another.

The evident cause of the development of the auditive sensations in the organized germ-cellular entities is the triple communication of the subjects with the objects which surround them.

Subjects and objects are placed in contact: firstly, according to the nature of the force which touches them more or less violently; secondly, in relation to their proper assimilative power, principally air and light; and thirdly, in reference to the tones more or less harmonious, that make the subjects free from the objects which surround them.

Expansion of the Sonorous Waves

The nervous ramifications situated on the exterior part of the living organisms have the faculty to absorb an inconceivable volume of sonorous waves.

The successive accumulation of the sonorous waves in a convenient organ which perceives them with delectation, and the quality so different of consecutive tones received by the subjects in accordance with the intensity of the sonorous waves emitted by the objects which surround them, are undoubtedly cause of the development of the organ of hearing in the more important organized germ-cellular entities.

The auditive sense is acquired therefore by resistance, because the function of the ear in general is to assimilate the greatest volume of sonorous waves possible, and also to augment their intensity to perceive them more clearly.

The function of the ear is also to repair incessantly in each one of the fibrillae (nervous ramifications of the auditive nerve) the feebleness occasioned by the fatigue which they suffer while they vibrate with excess.

Repercussion of the Sonorous Waves

The feebleness and oscillation of the nervous fibrillae are occasioned by the shock in the auditive canal between the sonorous waves, each one of dissimilar intensity and distinct tonality.

The volume and speed of the sonorous waves are due to the confusion of the rhythm of the various tones. This dissonance and confusion is responsible for the irregular interruption of the nervous contact. This nervous intermission is repaired with persistence by the resistance which the innumerable nervous fibrillae make when they perceive and feel in unison. The perceived sonorous waves are in accord with the density of their own vibratory power. And their vibratory power depends mostly on the physical capacity of the organism as a whole.

When the vibratory power of the fibrillae is more intense than it should be, that is, when the faculty of hearing is developed in excess, this directly weakens the development of the other senses and faculties.

We must be therefore moderate in the development of our physical faculties in order not to disturb the completion of our moral principles.

Influence of the Sonorous Waves

The auditive sensations are therefore developed by the resistance which all the nervous fibrillae present at the same time; it is no less true that these nervous fibrillae have the uniqueness of vibration only at the impulsion of the sonorous waves which are more or less agreeable to them.

To perceive as a whole the effects of any action, personal

or impersonal, it is necessary that all the parts of a body feel in unison and continue to vibrate separately nonetheless.

This above phenomenon, to feel in unison and to vibrate separately, has produced not only the development of the sense of hearing, but it has contributed also to the completion of other sentiments and faculties in the more complicated living organisms.

Human beings in general must look up to this above phenomenon as the only means they possess individually to live in perfect harmony with their fellow-creatures, and at the same time enable them to live as they choose free from strange influences.

The Sense of Taste

The sense of taste is developed in the organized germ-cellular entities at the instant when they start to struggle independently one from the other: firstly, to impose their own system of organization; secondly, to perpetuate the uniformity of their synthesis; and thirdly, to prolong their own existence.

The organized germ-cellular entities acquire the faculty of performing functions necessary to the life of the whole, if a physico-moral state exists in their body which permits the two poles (positive and negative in perpetual antagonism) to maintain the spirit of struggle in continued hostility but without exaggeration.

In the organized germ-cellular entities synthetical uniformity is manifested, if they all absorb the elements similar to those of their own body.

And the organized germ-cellular entities' existence is prolonged, if the purity and selection of food products are obtained to assure the periodical renovation of bodily contents.

If the above facts are true in reference to the organized germ-cellular entities, they must also be true in regard to human beings in general.

Stability and Instability of the Body

The sense of taste is acquired therefore by equilibrium, because this faculty in the struggle for life involves in itself the stability and instability of the body as a whole.

This faculty represents the creation of a corporal system which permits all organized germ-cellular entities to absorb and to eliminate the different elements, according to the necessities of the body as a whole.

The mission of the newly absorbed elements is to rebuild the organism continually. In the superior species this reconstruction is realized by means of the digestive process.

The necessity of equilibrium requires the selection of certain food-stuffs. This effort to obtain nourishment at all cost, gives a simple or complex form to the organized germ-cellular entities.

The organized germ-cellular entities, in accordance with the development of their sense of taste, which permits the body to decide between two food-stuffs as to which is agreeable and which disagreeable to their palate, generalize this selection the most advantageously possible with the object of being able to outlive all other species.

Selection of Food-Stuffs

Human beings have realized, up till now, intuitively the selection of food-stuffs. They are beginning at present to place more importance in the alimentary science. They look forward to the necessary nourishment which should reconstruct their cellular organic system as well as their cellular inorganic structure; that is, their bones.

This double alimentary function is necessary on account of the body's intense physical resistance. Human beings have wildly struggled to perpetuate the synthesis of their own bodies. In each evolutionary period of their existence they have pursued one another still more savagely, having obtained the present state of relative equilibrium.

The manner employed by human beings for the acquisition and assimilation of different food-stuffs, has been extremely degrading. We regret it is inconceivable that humanity in general cannot accomplish this physiological

necessity of alimentation, to which all have the same right, less savagely to arrive at the attainment of genuine collective equality.

The Six Senses

We have proven that we possess six senses to maintain ourselves in activity. The sense of affinity is indispensable because it really places the opponents in life face to face.

It is no less true, when a sense is stimulated, that the influence it exercises over the other five senses is sometimes direct and at others indirect. When an individual acts in two different manners: voluntary and involuntary, the cerebral lobe of the affected sense transmits the impression perceived to the cerebral lobes of the other five senses.

We touch, we perceive, we feel, we see, we hear and we taste, voluntarily, when we discover the image or sign, and we give it entrance into our minds in a symbolical form in all the senses. The affected faculty by this mental operation which has been the cause of this representative sensation or emotion must appear included. We conceive thus orderly and entirely.

We realize involuntarily the same research of the already felt sensation or emotion when we perceive, in all the senses besides the one affected, the image or sign which creates the representation arriving thus at the full understanding of the true state of mind involved in the sensation and emotion perceived by the previously felt conception.

Mutual Repercussion of the Senses

When we personally feel a contact, we touch; when we are attracted by something, we perceive; when we discern an odor, we smell; when we regard an object, we see; when we distinguish a vibration, we hear; and when we eat anything we taste.

What will be the effect on us if we perceive a contact which we have not mentally acknowledged? What will be the effect of its mental acknowledgment on us if we perceive its presence? And what will be the effect on us if

its mental acknowledgment is generalized and we experience its influence fully? We should ask ourselves these three questions in relation to the senses in order to understand them perfectly.

To complete our study on the mental reverberation of the senses, we should define the repercussions that one sense exercises over the others.

These interferences of the senses are really the cause and effects which have given origin to the reciprocal development of the various faculties, and to which we naturally owe our complete perfection.

Organic Purification

We should never forget the influential surroundings; neither the time which has elapsed, nor the space we have yet to cover.

Also we should not forget our present physical state, our moral consistency or inconsistency, the true or false knowledge we have of everything in general.

During the creation of the senses, as we surely have noticed, three assimilative systems were formed, each one with its own characteristics.

In view of our presumptuous intentions to limit ourselves to prove that perfection can be attained only through physico-moral moderation, we will put aside all unnecessary considerations which are not in perfect harmony with the present study.

We will limit ourselves to specifying the physiological functions and moral influences of each one of these systems of bodily purification, for the sake of clarity; but we will treat these explanations separately.

Digestive System

The digestive system is the representation of ingestion and absorption of food-stuffs which should give life and form to the body, and it is the symbol of restlessness and preoccupation by which means the nourishment should be acquired to satisfy the unavoidable corporal appetite.

Circulatory System

The circulatory system is the representation of subsistence and maintenance of bodily energy to assure itself a degree of purity, and it is the symbol of effort and security to accomplish the resulting corporal stability.

Respiratory System

The respiratory system is the representation of endurance and provision on which the body relies to transform its own contents, and it is the symbol of dexterity and protection which the body has, to maintain itself in continued activity.

Periodical Transplantation

It is a proven fact that the contents of the organized germ-cellular entities is transformed periodically. The organized germ-cellular entities have arrived each one to be what it is to-day by the transplantation of its own cellular organic and inorganic contents.

By constant organic and inorganic transformation and corporal evolution this same phenomenon has changed human beings physically.

By the organic and inorganic instability and corporal repercussions this same phenomenon has also changed human beings morally.

Our senses in general are thus under the control of our moral faculties and physical abilities, if our instincts and passions do not govern us intimately.

The imaginative and representative power of the mind would be useless to us without the co-operation of the senses, while the senses can exist without the imaginative co-operation, but they cannot exist without the representative intervention of the mind.

Properties of the Senses

The sense of tact permits us to touch that which attracts us most; the sense of affinity allows us to come in contact with that which truly enraptures us; the sense of smell

shows us that which directs us positively; the sense of sight discloses before us that which we care for precisely; the sense of hearing reveals to us that which we love naturally; and the sense of taste incites us to seek that which rejoices us confidentially.

The transmission of ideas can be performed without the interference of speech, by the medium of gestures. The spoken word then depends more or less on the degree of culture, to correctly combine the different tonalities. The various sounds of the living languages, more or less harmonious, depend on the combination of tones. The tones can be: labials, dentals, linguals, palatals, nasals and bronchials.

When addressing a non-equilibrated animal, it is the tonality and the gesture which mostly count; in this case the spoken word has no psychical value whatsoever.

Reflex Action of the Senses

Double psychical reflex action on each of the six senses through the sonorous rhythm of the body:

1st.—The sense of tact produces enjoyment when we touch something which attracts us, and produces sadness when we discover that which is distasteful.

2nd.—The sense of affinity animates us when the contact enraptures us, and produces numbness when we perceive something horrible.

3rd.—The sense of smell makes us act rapidly when it guides us, and it paralyses us when we lose trace of it.

4th.—The sense of sight fortifies us when it shows us that which is appetizing, and produces feebleness when we observe anything repulsive.

5th.—The sense of hearing reinforces our desire for contact when we are in the presence of the harmonious, and interrupts our desire of contact in the presence of noise.

6th.—The sense of taste stimulates our appetite when we see the agreeable, and robs us of our appetite when we observe the disagreeable.

And it is queer to observe, that when the panic overtakes us we become dumb.

The Spoken Word

When the bodies vibrate and come in contact with the objects which surround them, each sense does its best to exercise the greatest influence in the formation of the sonorous waves which were to be emitted

By virtue of bodily contact through sound transmission, and by the stimulation of cellular vibration, the senses can perform their functions directly or indirectly; the sonorous waves become thus the sum of various tonalities.

The spoken word is therefore the sonorous vibration, the coordinated product, in which the six senses intervene proportionately.

We base our theory of speech on the fundamental fact that human beings in general are the only living animals in creation which have the faculty of making all their senses act simultaneously, and on the happy coincidence that they are the only living beings which develop their various senses in due proportion, in order that their faculties should have perfect control over bodily movement.

THIRD PART

The Activity: Its Pure Reasoning

RESEMBLANCE AMONG LIVING ANIMALS

In relation to their function and structure, the resemblance among living animals, whether non-equilibrated, or equilibrated; better say, wild or cultivated; is due to the transformation and evolution of their own contents under certain physiological and anatomical circumstances.

The resemblance depends therefore: firstly, on the composition of the subject; secondly, on the surroundings where it develops its physico-moral activity; and thirdly, on the more or less complicated agitation of their bodily contents, which devotes itself to the bringing forth, from a simple to a complex state, one sense more than another; or tries its best to work out all its senses in order to render them visible.

As examples of the former we have: the eagle, which develops the sense of sight; the deer, which develops the sense of hearing; the dog, which develops the sense of smell; the heron, which develops the sense of affinity; the bee, which develops the sense of taste; and the ant. which develops the sense of touch.

As the only example of the latter, we have the human being; a fact of which we should be proud.

Analysis of the Organized Germ-Cellular Entities

The readers will better understand the great and appreciable variations that support at each instant the organized germ-cellular entities, if they stop to consider the analysis of their bodily contents from the physical as well as from the moral point of view.

While performing the aforementioned analysis, they will find that all animal species are composed of different substances which vary in size, energy, consistency, color, odour and taste.

They will also discover that when an animal specie is submitted to a given test, the physical as well as the moral reactions, in each case, are different in accordance with their respective genealogies.

They will finally acknowledge that the chemical analysis of the bodily contents of any organized germ-cellular entity once made, would invariably disclose that it consists of three different elements: one of them of vegetable origin; another of mineral provenance; while the third, of gaseous nature. The gaseous elements serve only as mediators for uniting the other two elements. Three other elements, equally important, are present: light, sound, and thought of the individual who performs the experiment.

Different Germ-Cellular Entity Conditions

The mixture of substances of distinct origin, provenance and nature, involve in each case a double influence: positive and negative.

In the living organisms as a whole, the interior opposition within the corresponding elements, creates two adverse states: a weak or strong inclination and a weak or strong disposition.

After innumerable transformations, this double contrast converts the living organisms: into either masculine or feminine.

Once the living organisms are physically and morally capable of developing and transforming themselves until they have taken a certain form to their bodily contents, the mineral elements will provide the indispensable consistency to their bones; the vegetable elements will supply the necessary flexibility to their muscles; while the gaseous elements will remain loyal to the role they play in life, to purify and unite the other elements.

The animal entity is mostly constituted by gaseous elements. The little difference which remains is of mineral

provenance and of vegetable origin. When the bodies are reduced to ashes, both the mineral and vegetable elements are reduced to a common residue, while the gaseous elements will join their similar elements in the air.

Nuclear Germ-Cellular Function

We know that there are organized germ-cellular entities which have various nuclei. In this case, each nucleus does its best to attract towards it the greatest volume of elements that compose the body as a whole of which it is a part, to become thus an independent germ-cellular mass.

We also know that the phenomenon of nuclear attraction is observed by the superior living organisms when two spermatozoa are attached to the same ovule, similar to the former in gender and specie.

We know very well that the ovules cannot reproduce themselves, because they really are a food-stuff mass which contains the necessary elements for the formation and development of the spermatozoon and subsequent foetus.

And we finally know that the spermatozoa cannot reproduce themselves completely if they do not penetrate a similar affined ovule; but that they may reproduce themselves incompletely if the ovule is of partial affinity.

Lamentable Scientific Errors

If the preceding exposition is true, why should scientists give us as nucleus a part of an egg which is incapable of reproducing its specie by itself? Why should not scientists nominate "perimeter of procreation" the exterior part of what they call to-day nucleus? And why should not scientists classify the egg as a whole of "germinative masses", once engendered of "living organisms?"

All the biologists have given us to understand that nuclei, in the matrix cells, are only susceptible of dividing themselves if they contain the necessary elements which correspond to both germ-cellular genders as well as to both germ-cellular states.

To eliminate the confusion that has a tendency to obscure scientific explanations, our desire is that the readers of "The Eternal Duality" should familiarize themselves with this deductive study, understanding by "nucleus" the point in the egg where the spermatozoon makes contact with the corresponding alimentary mass.

The contact between the spermatozoon and the ovule takes place precisely when it is realized within the perimeter of procreation, and both groups of elements, which correspond in gender and specie, are hence present, even though their union is partially accomplished.

Double Fecundation

We frequently have seen two chicks come out of the same egg. This phenomenon arises when a double engender has been realized; in other words, when two spermatozoa have been simultaneously adhered to the perimeter of procreation, at the moment when the alimentary mass, physically as well as morally, was in full period of fecundation.

The above phenomenon also occurs when the alimentary mass or matrix cell is divided into two similar portions in order to feed equally both spermatozoa, permitting them thus to develop exactly alike.

Still speaking of the same phenomenon, if on the contrary one spermatozoon should employ greater defensive means and absorbs for that reason more alimentary substance than its opponent, the result naturally would not be the same. In this case the chick born as the result of the systematic development, would be vigorous; while the other chick reproduced by lack of development, would be weak.

We can easily notice that this phenomenon, in regard to the correct or incorrect development of the two aforementioned chicks, is equally applicable to procreation as well as to life in general.

Period of Fecundation

The absence of equilibrium, on account of deficient

development in two spermatozoa at the same time, does not often occur, because both spermatozoa must experience identical inconveniences simultaneously from the point of departure, to be able to adhere themselves to the same matrix cell or alimentary mass, when the latter is in full state of fecundation.

If by any chance one spermatozoa is weaker than its opponent, it will arrive at the perimeter of procreation too late; in other words, when the ovule is under the total dominion of the spermatozoon which arrives the first, a fact which ends "ipso facto" the period of fecundation.

If we should study human beings in general in the same manner we are studying the spermatozoa, real cause of our existence, we would promptly convince ourselves of the great error which we are committing, while we do the utmost to prevent our fellow beings from having our same rights and privileges.

Defective Procreation

The unknown phenomenon which gives as a result an imperfect foetus formation is due: firstly, to the excess of disinfection of the genital organs; secondly, to the lack of hygiene in the vagina and adjacent organs; and thirdly, to the exaggerated physical exercises which destroy the sentiment of affinity.

This triple excess can be the cause of a disastrous reaction in the procreative spermatozoon. This phenomenon is invariably due to the place which each spermatozoon occupies at the moment of departure; rather, to the distance that separates every one of them from the same ovule or matrix cell, when the struggle commences to determine which spermatozoon will arrive first.

After our previous exposition, we are certain that it is not the same that a spermatozoon should arrive exhausted and damaged at the perimeter of procreation, or it arrives there strong and consistent.

Dominance of the Strongest

There are three positive reasons for the manifestation of all phenomena in real life, which correspond physically

as well as morally to Shakespeare's inspiring thought "to act, to do and to make."

In living organisms the effort to prove which is the most capable for the reproduction of its specie is performed in three different manners:

Firstly, by the female's election of the male who has followed her more insistently leaving behind him his competitors; as an example, we have the bee.

Secondly, by the deposit of the eggs or ovules in a chosen place by the female, the male who arrives first covering them with his sperm; as an example, we have the salmon.

And thirdly, by the elimination of his competitors in a personal struggle in the presence of the female; as an example, we have the cat.

The Ovule or Matrix Cell

We have arrived at a very interesting point in our physico-moral study, where the spermatozoon possesses by itself the adequate virility for the perfect procreation of its specie if it penetrates an equally perfect but affined ovule.

It is well understood that the spermatozoon is incapable of multiplying itself if it does not have the indispensable alimentary substance to attain its complete development.

We have before us the present dilemma: if the egg or ovule has not any direct influence upon the masculinity or femininity of the engendered being, because it is really an alimentary mass, the intermediate substance through which the engendered spermatozoon is systematically developed, the sex of the newly born animal must exclusively depend upon the spermatozoon as a transformative force, and on the egg or ovule as an evolutionary power.

The physico-moral characteristics of the male as well as the female have therefore much bearing on the creation and perpetuation of their progeniture.

Creative Genetic Process

If the readers have not yet understood perfectly everything concerning the genetic process, they should know:

1st, that the spermatozoon is a germinative semi-entity; 2nd, that in all created semi-entities, when there is life, there arrives what appears in all entities or groups of entities, regardless of their nature; 3rd, that the semi-entities, especially the germinative, carry within them the necessary elements which are in harmony with the six fundamental principles upon which life in general is based; 4th, that different groups of cell elements contribute efficaciously to form their respective organ of sense which later will correspond with a given corporal faculty; 5th, that after fecundation, and before the new created entity is born, the spermatozoon has passed through three periods of intro-uterine life; and 6th, that the combined progressive transformation of organic and inorganic elements during the cellular, embryonic and foetal periods, is what brings about as a final result the creation of the senses; the sense of affinity being the one on which the sex of the individual depends, and faculty of the latter to unite itself with its opposing semi-entity for the procreation of its specie.

Reflex Action of the Senses

The genital organs are formed during intro-uterine life, while the development of the sense of affinity is taking place.

From this partial struggle within the engendered entity the life of the foetus depends. From the group of elements which triumph (positive or negative), the sex of the engendered ovule depends. If one group of elements cannot eliminate the other, the two sexes will be equally present, this stability personifying the hermaphrodite.

The future faculties of the engendered foetus do not depend solely upon the partial struggle for the development of either one of the sexes, but they are also due to the attained results in the equally partial struggle of the opposing germ-cellular elements for the development of the other five senses. The definite synthetization of the foetus is in accordance with the nature of the collective group of germ-cellular elements which triumph.

The collective triumph must first be considered in each

of the opposing germ-cellular elements; later while the different organs are formed; and finally within the entity foetus.

Intro-Uterine Genetic Struggle

Following the favorable or unfavorable conditions under which the spermatozoon develops all its indispensable characteristics, we arrive then at the starting point where we are forced to consider the male and female as two opposites in the procreation of our genus and specie.

During the cellular, embryonic and foetal periods of life, six organs of sense are formed and an equal number of cerebral lobes are also developed for the control of each future faculty.

In the développement of the future faculty to bring male or female of the same specie together, the newly born will be male if the positive germ-cellular elements concerning the sense of affinity triumph; being female if the negative germ-cellular elements become the stronger.

In the struggle for life, what should most strongly interest the male as well as the female, is the triumph of the positive germ-cellular elements over the negative in relation to the formation of the other five senses, and development of their corresponding faculties; because this is what definitely will permit them to touch, to procreate, to smell, to see, to hear and to taste; sharing with others the beauties and pleasures of nature.

Genetic Struggle in the Newly Born

The newly created entities, once born and their evolution begun possess six faculties in accordance with the spirit of their own contents.

Animals in general, if they happen to be males, will try stupidly to materialize life; while if on the contrary they are females, they will try foolishly to spiritualize their existence.

This double fact, has an inflexible influence upon human beings, which are the result of the intimate union between two semi-entities (spermatozoon and ovule); that is to say, between man and woman.

In each animal, no matter to what genus or specie we may be referring, the physical positive germ-cellular elements and the moral positive self-inductive tendencies, should always be in the majority in that which concerns their respective bodily entity; because otherwise the triumph of the physical negative germ-cellular elements and moral negative self-inductive tendencies, would give as an uncontrollable result the insensibility, disassimilation and disintegration of their bodily contents.

The Spermatozoon as Germ-Cell of Fecundation

The spermatozoon is the only semi-entity that intervenes in the sex development of the foetus. To prove the veracity of our thesis, it should be sufficient to recall the well-known fact that the more advanced vertebrae are born in separate placenta, and it is understood by accouchement of twins, a double birth with only one placenta for envelopment.

Exposing this thesis to an eminent gynecologist, the professor explained a very curious case that left us perplexed at the moment.

He informed us of a marital union which gave the appearance of being physically perfect. Neither husband nor wife showed any pathological symptoms that could make us imagine they suffered any particular disease.

The professor recounts: that during each accouchement, a double birth took place; that is to say, each foetus was born in its own placenta. Curious coincidence, at each accouchement two girls were born; one which resembled the mother, apparently normal; the other which resembled the father, suffering idiocy.

Influence of the Gender on Fecundation

The distinguished practitioner placed before us the present dilemma: if the sex of the newly created entity depends only on the spermatozoon which performs the engender, how could the fecundation of the two sisters born of that marital union (one which resembled the father suffering mental trouble, while the other which re-

sembled the mother giving the impression of being normal) be possible?

In order to avoid possible errors, and arrive thus at a definite conclusion, we must keep in mind: that the sex of the newly created entity depends exclusively on the spermatozoon which engenders it; its structure depending principally on the ovule.

The synthesis of the new born entity will depend therefore: firstly, upon the intimate union or partial disunion between the germ-cellular elements that constitute the spermatozoon which engenders; secondly, on the reaction which could be produced on the ovule at the moment when the spermatozoon adheres itself to the perimeter of fecundation; and thirdly, on the degree and influential qualities to which the entity as a whole is submitted during its three evolutionary periods of intro-uterine life: cellular, embryonic and foetal.

Characteristics of the Imperfect Spermatozoon

As an example and proof of our thesis on fecundation we are going to refer to a very common case: the mule whose sperm lacks spermatozoa capable of engendering an ovule.

The mules have defective sperm because they lack the moral affined self-deductive elements which produce proper fecundation.

The psychical characteristics of the spermatozoa of an ass, when they develop in an ovule which offers them positively a medium with more alimentary substance to form their structure as it does for example in the mare, in comparison with the one which offers them the she-ass, are bound to produce the above effects.

When the spermatozoon that engenders does not experience in all its grandeur and intensity its complete physico-moral development, even if to procreate itself it has experienced its bio-chemic development, the instability produced by such lack of equilibrium will give as a result the creation of an abnormal being.

We could render still clearer our thesis, revealing the case where the spermatozoa of the horse are developed

in an ovule of a she-ass, and in this case the degeneration that occurs speaks for itself.

Genetic Equilibrium

We have as a solid argument to render the case of the double accouchement, the one resembling the father and the other the mother, the following hypothesis:

In an individual the group of negative germ-cellular elements that constituted the opposing force within the spermatozoon which engendered him, in regard to the development of the sense of affinity, is more intense than it should be during its three periods of intro-uterine life surpassing thus once born the stability which would make him appear an hermaphrodite, we could then have an individual capable of producing spermatozoa of the feminine sex more frequently than of the masculine. We must keep in mind the corporal feebleness and spiritual debility of the individual, which has a tendency to produce spermatozoa of the feminine sex more easily than of the masculine sex.

The professor would surely ask us: but this does not explain why one daughter resembled the father and the other daughter the mother? We think that this phenomenon is due to the quantity of positive or negative germ-cellular elements present in relation to the synthetization and development of their father's spermatozoa during their respective intro-uterine life.

Resemblance Among the Species

Concerning fecundation we have the spermatozoa, as we already specified, composed of two groups of elements: the positive and the negative.

In relation to the ovule, which represents the alimentary medium where the spermatozoon is developed, in the higher species, we have the female's stability or instability.

Within each spermatozoon we find as many opposite groups of elements as we have senses. The struggle between each opposite group of elements provokes the formation of an equal number of faculties. Sometimes one particular faculty is more highly developed than the

others. In accordance with the evolutionary and transformative process which involve the fertilized masses as a whole, we have as a final result that which concerns the individual characteristics of the spermatozoon as well as of the ovule.

The resemblance between the newly created beings and their creators depends: firstly, on their bio-chemical composition; secondly, on their dynamo-telepathic energy; and thirdly, on their physico-moral quality.

Psychical Aspect of the Species

There is nothing unusual about the psychical aspect of the subject, when a father physiologically manly and morally womanly, and a mother physiologically womanly and morally manly, their union would produce the phenomenon of the two sisters, the one resembling the father suffering mental troubles and the other resembling the mother apparently normal.

The lack of adequate affinity between the subject and the alimentary processes, that is, between two semi-entities: the spermatozoon and ovule, is what really constitutes the false physiognomy of the newly created beings

The psychical aspect of the subject definitely depends: firstly, upon its bio-chemical affirmative or negative composition; secondly, on its dynamo-telepathic, energetic or feeble state; and thirdly, on its physico-moral stable or instable characteristics.

The above six circumstances are those which invariably constitute living beings: both kinds of properties, their substances and structures; both kinds of conditions, their movements and qualities; and both kinds of inclinations, their activities and resistances.

Synthetization of the Animal Species

After having given the causes and the double causes that induce the resemblance between that which should be created and its creators, speaking of human beings inclusively, we find that an animal, equilibrated or non-equilibrated, in the evolutionary and transformative pro-

cess of nature, did not previously have to be inferior to any other animal in the zoological world.

The past generations of any specie of animal did not have to be or represent a different specie from what they are to-day. The evident proof that we have in our favour to give as a veritable and irrefutable fact, destroying the genealogical tree which places us as direct descendants of a common origin with the monkey, is the following:

From the gaseous kingdom, the manufacture of mortal elements.

From the luminous kingdom, the invention of luminary systems.

From the mineral kingdom, the amalgamation of inoxidable metals.

From the vegetable kingdom, the cultivation of better fruits.

From the animal kingdom, the creation of new canine species.

And from the kingdom of ideas, the triumph of our own efforts.

Effective Combination of Affined Elements

The above six examples, also applied to the six kingdoms of nature, prove that the results we have obtained during our lifetime experiences have neither direct nor indirect contact with the life experiences of former dissimilar elements.

We hope we have proven that the aforementioned examples are effective combinations of affined elements which were in a free state within space, and at the available circumstances within time.

Everything which has been so far created indirectly, is a determined product from a common source in regard to the six kingdoms of nature. What does not come from one of the kingdoms, comes from another; or comes from several of them; or as it happens in the case of the human being, possesses something from them all.

The laws by which we are created, which place us in

movement and which guide, guard and sustain us, become true laws if the conditions involving them permit them to do so; if they misguide, misguard and do not properly sustain us, they become then false laws, something unworthy of our admiration, contemplation and respect.

Chapter V

FIRST PART

The True Sense: Its Subjective Aspect

COLLECTIVE EQUALITY

The principle of the true collective equality is founded: firstly, on individual liberty; secondly, on love for our fellow beings; and thirdly, on the aggrandizement of the *pro bono publico*.

Individual Liberty

Individual liberty is based on mutual respect; on the rights of citizens which end where the rights of fellow beings start; and on our own happiness as well as on the enjoyment of others.

All beings can proceed as they prefer in accordance with their personal inclinations: firstly, they can rejoice, if to attain happiness they should live in an eternal orgy; secondly, they can rejoice, if they should find enjoyment in the absolute abstention from the material sensations and emotions of this world; thirdly, they can rejoice, if they should obtain pleasure by accumulating a great fortune; and fourthly, they can rejoice, if their satisfaction should consist in regarding all human problems with great indifference.

Love For Our Fellow Beings

Love for our fellow beings is a sentiment which unites us; it is the telepathic force which obliges human beings to feel in unison; that is, in harmony with the organizing power which governs and directs us; and it is the moral principle on which all beliefs and all religions are based.

We regret sincerely that our love for our fellow beings is yet very far from being the great pharos which will guide humanity of the present.

Loving the rest of humanity as much as we do ourselves is the only means we have for stimulating this universal feeling which has a tendency to draw us from our instinctivo-passional selfishness.

To feel rightly, we must let our opponents also feel as they should. We cannot destroy our opponents' sentiments and still enjoy the beauty of life satisfactorily. Men and women are true opponents. Men are other men's enemies before the woman they both love. This sentiment has ceased to be, because we are too much worried about how we are going to please other appetities. For this very reason, women have ceased to be other women's enemies before the man they both love.

Aggrandizement of the Pro Bono Publico

The aggrandizement of the pro bono publico can be legally and orderly attained by giving all individuals the means to educate themselves; the extreme measures to look after their health; and the utmost to permit them to amuse themselves; in other words, they should all have at their disposal, in accordance with their personal aptitudes, the means for bettering themselves, to serve their country primarily, their family afterwards and themselves last of all.

We should keep in mind the strength and intellect of every individual, because there are many inept who aspire to attain a high political or social position..

We have as a perfect example of what we really mean to say, Abraham Lincoln, who became president of the United States of America, not as woodcutter, but as a competent lawyer and statesman.

Under the present circumstances where men of arms want to conquer the world for themselves, men of science should not serve the former, hindering disloyal ambition from imposing itself upon faithful truth.

Tendencies Derogatory to Progress

For the sake of personal liberty it seems just that human

beings in general should act according to their own temperaments guided by one of the influential tendencies of the aforementioned inclinations, the four common stumbling blocks throughout life on the path to truth.

Those who as a rule conduct themselves by stimulating vulgar pleasures, as those who imagine spiritual enlightenments, as those who remain blind in the presence of opulence, and as those who have experienced great deceptions in life; we should watch out that the irreflective views of the first, the speculative efforts of the second, the proven egotism of the third, and the unqualified procedure of the fourth, should not influence us in any way; in order that we may be able to refrain our respective sentiments, and never harm or mortify a third person.

The social control over prodigality, fanaticism, avarice and vagabondism, should exist to liberate humanity from these impure sentiments which destroy higher and more sensible feelings.

Social Progress

Speaking of a third person, this is the objective representation of society in general. To the latter we owe our careful consideration and respect.

Societies repulse or accept our procedures. Our conduct determines our actions. Our activity reveals our good or bad instinctivo-passional feelings. Our sentiments, in themselves pure, in reality wholesome product of virtuous citizens, are those which restrain our free and independent movements while we act intimately, but without hurting the known rights and privileges of our fellow beings.

When we act collectively, we repress civically the deplorable action of other citizens no matter how powerful and important they may be, whose conduct would be in contradiction to rules and customs already established.

It would be monstrous if the destiny of humanity should depend on the conduct of men without restraint, definitely specimens of insanity when they attach themselves to certain known extremes.

Social Fruit

Human wisdom cannot force nature to make all the

fruit of a tree entirely the same. It must be equally impossible to make the human minds act with the same degree of intelligence and comprehension. We should acknowledge therefore the impossibility of individual equality.

Human wisdom should aspire and establish collective equality, basing it exclusively on the embellishment of the *pro bono publico*; in other words, considering the principles of human socialization, rejecting all insane personalization.

Up to this time, moral collectivity has had for its sole aim the prosecution of the libertines in order to modify their sentiments; leaving the spiritualists, the avaricious and the vagabonds, entirely free to act as they will, without the least restraint.

We must see that these three other types of humankind should not disturb social tranquility, permitting the spiritualist to stimulate unwholesome ignorance; allowing the avaricious to live on the efforts of others; and to tolerate the vagabonds to free themselves of all obligation toward the rest of society.

Moral Collectivity

Societies in general positively act in accordance with their private rules and customs. They fix the limits on the conduct of citizens as a whole. The influence of one social group, no matter how great it may be, cannot trespass on the limits of its own dominion.

Each social group is obliged to respect the rights and prerogatives of another, in the same manner that all citizens should respect each other. The idiosyncrasy of each type of citizens separates one society from the other, in that which concerns their members' personal feelings.

Neither truth nor justice can exist in this world, as long as there are societies which try to impose their exaggerated sentiments upon the rest of humanity, especially if this action represents the welfare of the former and poverty of the latter.

The excess of control of human efforts, of a strong nation over a weaker one, is what generally breaks the social equilibrium of humanity. Each nation should be regarded

as a bodily entity which needs many things another nation has, in order to be equally fortunate, prosperous and happy.

Social Medium

The intimate rules and customs which govern the different clans determine the morality of their respective social community, and of the members which constitute them.

The morality of one peculiar society differs from that of another. Collective morality is thus the diverse manifestation of social life, which is the reflection of the ethical atmosphere and personal behaviour of each one of its members independently of each other.

Social community shows the sentiments that characterize various clans and peoples. Social sentiments hold to the inspiration which predominates in the collective conscience. The real and positive value of collective conscience depends upon the amount of mutual respect that the members of a social community have for one another.

Mutual respect will permit each individual to act without any mental reserve, forcing the social community to embrace liberally, the sentiments of the majority.

Collective sentiment can be accomplished only when the members of a social community feel in unison and in accordance with the common rights that have been won and which no one should dare to violate.

Code of Civil Rights

The Code of Civil Rights is founded upon decisive rules, defined and gathered in regard to the collective sentiments of the social community as a whole, and in conformity to the practice of established authority.

Following the means the people have of expressing the sentiments of their predecessors, the sociologists basing their studies on the rules and customs established by the masses have classified the members of the divers social groups: as savage or civilized people, and as slaves or free people.

With families, clans, communities, as with nations, we always experience the same consequences mentioned above. There does not exist a distinguished family, an important

clan, a decent community, a great nation, in which the people composing them should not try their best to ameliorate the *pro bono publico*.

Amelioration for the public good is not possible when the conception of mutual respect is abolished, and an individual or group of individuals think itself or themselves superior to their fellow beings, without stopping to think they are what God Almighty wants them to be

Objectivism

Objectivism is the step we take from a conceptive state to a representative one; that is, from a subjective state of mind which will permit us to conceive the various sensations and emotions in a positive way

The abstract ideas: the idea we have of liberty, equality and fraternity, can be engraved in our minds objectively, separating with persistence their symbolical sense from their representative motive.

As an excellent example of objectivism we have St. Thomas' theory: "We must see the magnificence of the great divine power to imagine and believe in the true existence of God."

How shall we succeed in objectivizing the sense of liberty, equality and fraternity? By letting them appear in our minds, not only in a symbolical manner, but also giving the sign which defines them with a representative meaning.

We will try to explain the symbolical and representative sense of liberty, equality and fraternity, in the following paragraphs:

Schematization of Liberty

What is the image that symbolizes liberty and what is the sign representing it? The image that symbolizes liberty, idealizing the conception that holds its contents, is the truth in itself pure, which makes each one of us feel independent and slave at the same time of our own sentiments.

We feel ourselves independent of foreign influences, when we act only in obedience to our own conscience. We are slaves of our own sentiments, when we regard the

sublime truth which makes us think we are really fortunate.

The sign that represents liberty, glorifying it objectively, is the spontaneous and unselfish love we feel for the country in which we were born, and the historical facts which oblige us to unite ourselves in order to defend, under the subjective authority of our arms and banner, equal rights and privileges.

Burke observes that it is sometimes as hard to persuade slaves to become freemen as it is to compel freemen to become slaves.

Human happiness depends entirely on the abolishment of slavery. The liberty to move and to think at will, everyone performing his duty on behalf of his country, is what will render us free.

Schematization of Equality

What is the image that symbolizes equality and what is the sign representing it? The image that symbolizes equality, ennobling its presence, is the affection, we swear to our fellow beings. The sign that represents it, enriching its aspect, is embellishment for the public good.

Equality does not mean that we must possess everything our fellow beings have; because there are many things in life no human power can give us, such as health, happiness and intelligence, which depend mostly on our corporal constitution, rightful character and general education.

Equality really means the creation of beautiful surroundings, the establishment of impartial treatment and the ability to uplift the standards of living.

We must not selfishly wish only for ourselves the positive advantages of being born in a great country that procures equal benefits of all its citizens; but we must try our best so that our neighbours shall enjoy the same uplifting privileges.

Schematization of Fraternity

What is the image that symbolizes fraternity and what is the sign representing it? The image that symbolizes fraternity, perpetuating its ideology, is the solidarity that unites us and stimulates mutual respect. The sign that re-

presents it, harmonizing the will of the people, is the power which gives the citizens of a nation, regardless of their political opinion, a pure, resolute and just government, which instead of upsetting the constitutional charter supporting the whole nation, fortifies it conscientiously and permits the different State Departments to function legally and automatically.

When one of the organs fails, the rest of the organism does not function as it should. When a State Department fails, the rest of the nation does not progress as it should. When most of the blood is taken away from the rest of the organism, it causes, a congestive state which is often the cause of serious functional disturbances to the affected part. When most of the money is taken away from a nation, it brings about the same results, because God's Laws always act the same regardless of their nature, whether physical or moral. Universal brotherhood is what the world is longing to see established everywhere, if international relationship is to be carried on successfully.

Conversion of Images Into Representative Signs

Upon the conception of an image, purely of a subjective nature, we are obliged to objectivize the schema that symbolize its contents until it becomes a representative sign; for example, if we are to describe patriotic love, why should we not begin by idealizing that which objectivizes our mental vision (our beloved country in this case), frequently regarding that which is beautiful and true, while we feel its overwhelming influence by formally and intensively familiarizing ourselves with it?

Life for all of us would be worthy of living if we regard, from wherever we stand, the past and the future (the evolutionary cycle of our existence as a whole), looking at the good side of things, analysing the true and real facts with which we have been and always will be in permanent contact at each moment of our active existence.

The faculty to analyse logically, grants us the ability to classify that which is good and constructive from that which is harmful and destructive. We act thus conscientiously, when truth is founded on the purification of

human knowledge, once our minds are far from conceiving false and impure ideas which might keep us from spiritually becoming great.

Limit of Our Spiritual Reflections

Our spiritual reflections are in short the ideological fundament which characterizes all human beings. Two reasons are the causes in general of the spiritual contrast:

The first reason: because the fundamental ideas create in us, according to the mutual repercussions of the senses, freedom of action in connection with our own criterion and in conformity with the prior analysis which we have made of the contents of things; by acting thus, we should positively feel free from foreign influences.

The second reason: because the fundamental ideas create in our conscience the spirit of perspicacity, which shows with certainty the influence that our own conceptions and actions must have over our surroundings; by proceeding in this other manner, we perform our true duty.

To spiritualize our existence to the highest degree, we must act physically as well as morally in harmony with nature's laws, but invoking in whatever we do that which is solemn, sublime and everlasting, to keep us from senseless day-dreaming.

We Must Objectivize Life Rightfully

We should not objectivize life speculating with human actions or with our thoughts by imagining falsely.

The rich as well as the poor, the fanatic as well as the atheist; the diligent as well as the indolent: the armed as well as the unarmed must repress their actions and thoughts, in order to apply the principle of justice, of equality, and of fraternity, rendering most attractive our surroundings for the benefit of all.

The purest of actions as well as of thoughts support mutual respect. Day after day mutual respect reveals the advantages it offers on behalf of humanity; day after day we must feel prouder of our constructive humanitarian heritage based on the welfare of the world. The latter

sentiment guards, guides and sustains harmony. Willingness to uphold harmony honours all humanity.

The whole of humanity should be kept busy in the world's progress and improvement, because people's minds must continually think of something uplifting to keep them from thinking of that which is degrading.

What Do We Understand By Harmony?

Harmony is the transcendental consequence of two different effects which are virtually in accord. Like all sublime images harmony has a tendency to reflect its precursor; propagates and brings forth whatever appreciates its agreeable advantages, and renders itself assimilable before those who analyse, observe and admire it.

Harmony is really the spiritual truth upon which the individual's own power is founded; it is also the psychical force fortified by human contact in the continual struggle among themselves; and it is at the same time the intermediate point between the exaggerated duty and the obnoxious virtue, between the inextricable idea and the dreadful action, and between the contemplative life and the return to our primitive state.

Harmony is the subjective aspect of truth, and can only become objective if human actions and thoughts render all the world equally wealthy, decent and charming.

True Phases of the Human Being

There are six representative phases which control human existence in general. How we positively act, what we really are, and if we truly live, have a great deal to do in the evolutionary and transformative process which involves the formation and uprightness of our personal character.

We are going to explain the two reasons, the two states, and the two conditions, which characterize human beings: duty and virtue, "to be" and "not to be", and life and death.

We will study now the psychical development of each individual, the collective progress in general and human

activity as a whole, in relation to the sensibility, emotion and pure reasoning which involve the truth we are to analyse.

We must always aim at truth, regarding our own solemn, sublime and everlasting thoughts and actions, which should produce a wholesome result by forcing us to conceive rightfully.

Any thought and action which has a tendency to wrongfully withdraw us from the path of truth, will be in amazing contradiction with the six fundamental principles which govern nature.

Psychical Amalgamation

The word "duty" symbolizes aspiration, represents obligation, and signifies respect. Aspiration, obligation and respect together form the typical characteristics of an absolutely perfect man.

The word "virtue" symbolizes purity, represents merit, and signifies obedience. Purity, merit and obedience together form the typical characteristics of a supremely excellent woman.

As an unavoidable result of the sane and just conduct of male and female that would greatly influence the righteous synthetization of the human being, we arrive at the following conclusion: firstly, that we must take into consideration the combined efforts of men and women; secondly, that the spirit of abnegation with which this double effort is made has its uplifting consequences; and thirdly, that the sense of altruism which develops its essence should be surely agreeable.

To discover the formation of the intermediate characters, which we are trying to explain, we must analyse the fusion of these three above mentioned moral states of mind, to secure the correct present conditions by which men as well as women should live peacefully.

Results of the Just Psychical Procedure

What would be the consequence if men as well as women should always proceed in accordance to the nature of their

respective and legitimate sentiments? In this case, we would obtain mutual admiration, affined friendship and remarkable sympathy, to the extent we shall have attained disinterested love in looking forward toward mutual happiness.

As an irrefutable final result, of the infallible conduct of men as well as women, we would have the sublime conception, the intimate reflection and the pure sensation that would enlighten the gigantic pharos of the spirit of humanity. The enlightenment would cause in humanity's influential elements the personal satisfaction, the necessary will power and the corporal tranquility which all honourable persons have a right to pursue.

We should render our daily lives so sensible, so beautiful and so divine, running away from brutal materialism and from senseless spiritualism, to the point we would be able to live, permitting our six senses to equally participate in our enjoyments.

What Do We Understand by "To Be"?

"To be" is the presence of mind in the human being which forces it to think and to act rightfully. "To be" in this case symbolizes simplicity, represents reproduction and guarantees sincerity. It is also the uniform movement of a body that preoccupies itself with the existence of others, due to their mutual influence and activity upon their surroundings and aim which must be achieved. And it is finally that which physically has learned to evade, to affront and to resist, and that which morally has studied how to compare, to judge and to adduce.

Because the presence of mind of "to be" augments its degree of observation, once it has the six aforementioned faculties, it would know how to defend itself against misfortune, and how to better participate in its enjoyments.

When the presence of mind of "to be" is so strong that it can govern itself freely, it will not allow any foreign elements to impose upon it laws that would be in contradiction with its own idiosyncrasy, and would not burden it with ideas which are in contradiction with its progressive evolution.

"To be" speaking of the human being, means to know

how to live, each individual cultivating its six senses proportionately and at the same time.

In conclusion, when the presence of mind of "to be" accepts death as the only means of purification of its body and soul, it arrives at the spiritualization of its own essence, honouring and stimulating perfection in humanity as a whole.

What Do We Understand By "Not To Be"?

"Not to be" is the absence of mind in the human being which forces it to think and to act wrongfully. "Not to be" in this case symbolizes torture, represents discord and guarantees misapprehension. It is also the deformed movement of a body that does not occupy itself with the existence of others, because of its inactivity and lack of influence upon its surroundings and aim which should be reached. And it is finally, that which physically does not know how to evade, to affront and to resist, and that which morally does not know how to compare, to judge and to adduce.

Because the absence of mind of "not to be" diminishes its degree of observation, once it has completely lost the six aforementioned faculties, it would not know how to defend itself from misfortune, or how to make the best of its diversions.

When the absence of mind of "not to be" is weak enough to interfere with its self-government, it will be the common instrument of foreign elements which will impose their laws that would contradict its regeneration; action that will paralyze "ipso facto" the correct evolution of its contents.

"Not to be," speaking of the human being, means not to know how to live, the individual ignoring how to cultivate its six senses proportionately and in unison.

In conclusion, when the absence of mind of "not to be" forces foreign elements to intervene, we can be certain the disintegration of its own contents will occur, having nothing else to do than to transform itself, becoming a part of the invading body, while it gradually loses consciousness of its living state.

What Do We Understand By Life?

Life is the everlasting condition: that firstly claims the concurrence of all the existing elements; that secondly enforces the inexorable laws which stimulate the double function, pro and con, of the formation of everything; and thirdly, organizes the living beings and the ideas which should have most influence upon bodily equilibrium and over spiritual stability; that is, which makes us act in favour of or against the existence of our physico-moral entity in order that it may rest constituted.

What Do We Understand By Death?

Death is the implacable opposite condition: that firstly incites and proclaims our approaching transformation; that secondly insensibilizes and paralyzes our organisms; and that thirdly forces each proton and electron which constitute us, while we simply moved one way or the other, to return to the kingdom from what it came, dissolving the physico-moral union which held them together.

S E C O N D P A R T

The True Sense: Its Objective Aspect

THE PHYSICO-MORAL AS AN INTEGRAL ENTITY

In the present study and composition, we are going to draw the readers' attention toward the two synoptic scopes which form the physico-moral entity.

To render definitely clear the philosophical observations regarding "The Eternal Duality", we will explain each one of its most important elements, physically as well as morally, in a succinct form to avoid erroneous speculation.

Once we have studied the subjective state of mind, we must admit: firstly, that the objective conditions surrounding individuals have much influence in the development of their physical capacity and moral integrity; secondly, that the male and female have their personal and opposing characteristics; and thirdly, that each one of them should be equally great bodily as well as mentally in order to procreate and perpetuate their specie and genealogy forever.

Synoptic Scope of the Physical Being

1st.—The body, that is the personification of the physical being, is the result of the germ-cellular evolution and transformation which follow the moment after we have been engendered.

2nd.—The brain, which is the center of nerve control, serves as regulating government of all our actions, voluntary as well as involuntary.

3rd.—Nutrition and respiration, that represent the elements which guarantee the purification of our bodies, render possible our active existence.

4th.—The blood, which is the supplier and sustainer of our cell corporal elements, contributes efficiently to maintain and fortify our blood corpuscles.

5th.—The blood corpuscles, which represent the vital

force within the circulatory system, serve the body as a shielding power.

6th.—The circulatory system, which is our physical energy, can serve us to give healthy aspect to our body, efficiency to our brain; and if we would only nourish ourselves correctly, and would breathe only pure air, we could obtain a greater degree of purity for our blood corpuscles, more vital force for our cell corporal elements, and higher positive defensive power for our brain, obtaining thus our complete physical equilibrium.

The material elements which compose the physical being should be looked at as something necessary for our existence.

Nature exists, because the different astral-bodies also exist. God exists, because living beings also exist. We exist, because whatever surrounds us also exists.

If we did not have our bodies with which to judge things, we would not exist. If living beings did not have the intuitive power to imagine their creator, God would not exist. If the different astral-bodies did not have a certain mission to perform, Nature would not exist.

Our triple personality, as an individual, as a living being and as an element in nature, proves that we have a triple mission to perform on earth. Referring to Nature, we should love one another. Concerning ourselves, we must have faith in the conceived, equally perceived and positively enjoyable truth.

Synoptic Scope of the Moral Being

1st.—The character, that is the personification of the moral being, is exclusively due to the effort and quality of the ideas and thoughts which our minds emit.

2nd.—The ideas, which are the nervous glimmering, are produced by means of the interior cerebral heat which gives origin to cellular expansion in keeping with the motor-sensory emanations.

3rd.—The thoughts, which are the result of the shock between two different ideas, satisfy the soul giving birth to new images and signs most attractive in appearance.

4th.—The soul, which is the grand mental reservoir, assimilates and transforms the thoughts, notably contributing

to defend, to encourage and to support the state of our conscience.

5th.—The conscience, the great moderating power which analyses our actions, is the emotional essence of our spirit.

6th.—The spiritual emotions characterize our psychical capacity which gives integrity to our actions and splendour to our ideas; and if we would only admit the influence which tends to fortify our senses, we would obtain the means of amplifying our thoughts and of sublimating our souls, liberating thus our consciences from all faults.

The spiritual elements which constitute the moral being should be looked at as something equally necessary to our physical self for our existence.

What would nature be if we did not know the influence that sunshine, rain and cultivation have on flowers? What would God be if we could not distinguish right from wrong? And what would we be if we did not control our instincts and passions? In reality we have also a triple personality morally.

As men and women: firstly, we have our families to look after; secondly, we have our country to protect; and thirdly, we have humanity to care for.

The mission of men on earth is very different from and opposed to that which women must perform, but their feelings toward their families, country and humanity, should be the same.

If men and women physically as well as morally act by imposing their own characteristics upon the surroundings, their product in common (human beings) will be the perfect result of their combined efforts.

Individual Double Personalization

We have arrived at a very interesting point in our work, where we have found that every individual has a double personality, physically as well as morally.

We will first try our best to explain the intimate physico-moral struggle which constitutes man, as well as the opposite physical-moral tendency which perpetuates woman, and afterwards we will proceed with our exposition of

human beings in general, represented by men and women perfectly united.

Individuals must not only think and act according to their personal capacity and inclination, but they should know that they are the living image and sign of their predecessors.

Individuals must try their best, whether male or female, to think and act as men or women do invariably. The development of the intellectual capacity in women in accordance with their highest sentiment is something very much more important than the development of their physical selves, because to this quality of character is due the improvement of their progenitures morally.

What Do We Understand By Men?

Men are they who are found between arrogance and dominance on the one hand and disorder and slavery on the other. We must imagine that there are innumerable intermediate phases as the result of the various combinations which may occur, when the former sentiments impose themselves upon the latter.

Men as a whole are physically composed of two parts of masculinity and of one of femininity. They do not yet morally control their instincts on account of their profound ignorance.

The purification of their instincts is indispensable for the acquisition of the capacity for true self-government without harming their fellow beings.

Real Reason For Our Existence

Men represent in the struggle for life the direct force for the destruction or aggrandizement of whatever is human. Physiologically speaking men are the positive pole in the organization which we call "body" because they are the true cause of our existence.

Disastrous Masculine Defense

The appointed moment has arrived when men should not try to maintain their autocratic rules, forsaking the human-

itarian principles proclaimed by themselves; that is, in declaring war to the death on their fellow beings when weaker and inferior.

This disastrous masculine system of defense is increasing in intensity periodically, and we must confess that the other animals, treated and classified by men as irrational, act less drastically.

Men's Positive Idiosyncrasy

Materiality in men is accentuated when they become powerful or genial. They who possess the force of indifference are also powerful or genial, because it is through this inborn faculty that they can see, feel and suffer misfortune privately.

For the psychologist, the powerful are heroes, while the genial ones are bohemians; the powerful are the super-essential of materialization, while the genial materialization already spiritualized; the aspect of the powerful is greatness, while that of the genial is ridicule.*

Submission and Imposition

Man's fervent desire, for the double reason we have just explained, is to attain improvement in life crawling to those who they think sufficiently powerful to satisfy their slavishness, continuing to be useless specimens of mankind against the good and welfare of the people; or otherwise persecuting the feeble forcibly; obliging them to accept their beliefs, their yoke and their laws.

Double State Which Characterizes Men

The double reason for misfortune in men are slavishness and persecution. The opposite results are: their pusillanimity or their aggressiveness; their disarmament or their powerfulness; their degeneration or their ambition; when they repulse the harmful fate or accept the good one which destiny has bestowed upon them.

Men are indifferent or positivistic; ignorant or vivacious; slavish or tyrannical; fanatical or atheist; pious or freethinker.

Algebraic Formula For Men

If the different parts which constitute men do not rest intimately united, to explain their moral composition and to resolve their physical mixture, we have as a result this formula: $(M-M) - F = \text{negation}$.

If on the other hand the different parts which constitute men rest united, they can then reproduce themselves and we would have as a result, to explain their moral composition and to resolve their physical mixture, this other formula: $(M+M) + F = \text{reaffirmation}$.

Men's Ambition

As a final conclusion, to finish the explanation we have made of men, we will point out the extremes which force them to be: despotic or senseless; ambitious or resigned; cultured or ignorant; rebellious or submissive.

If men do not accept as reasonable the kind of life they are to live, they would then crave sufficient social power, the necessary force of character and the indispensable physical energy to face death; risking their lives to become great and rule, even if to attain their unrestrained aspiration they are obliged to leave aside their obligation toward their fellow beings.

Men's Indifference

If on the other hand men are satisfied with the kind of life they are living, their aspiration then is to have a roof for shelter, a piece of bread for food and surroundings where they can freely express their ideas practising thus the ordinary functions of their bodies until death arrives and surprises them.

How Should Men Invariably Act

Men should not exaggerate any of their prevailing sentiments, because by acting in this manner they are bound to become extremely rude or extremely humble.

Taking for granted that it is congeniality which keeps emotional affections alive, men must attain congeniality

sincerely, not only for themselves and the few but also to the rest of humanity.

What Do We Understand By Women?

Women are found between susceptibility and beatitude on the one hand and unconsciousness and perfidy on the other as a result of the various combinations which may occur, when the former sentiments impose themselves upon the latter.

Women as a whole are physically composed of two parts of femininity and of one of masculinity. They do not yet control their passions on account of their abstruse insufficiency.

The purification of their passions is necessary to acquire the faculty of true self-government without misleading their fellow beings.

Moral Reason For Our Existence

Women represent in the struggle for life the indirect force for the destruction or aggrandizement of whatever is human. Physiologically speaking, women are the negative pole in the organization which we call "body" because they are the moral cause of our existence.

Disastrous Feminine Defense

The appointed moment has arrived when women should convince men, by the device of sublime conceptions founded upon supreme disinterestedness, that it is not necessary to prolong life in order that the same rules should be maintained and the same customs should persist.

It is women's duty to convince men that they should not expose the existence of the present youth periodically, for which men as well as women are equally obliged to look after and to sacrifice the most.

Women's Sentimental Idiosyncrasy

Sensibility in women is accentuated when they become patient and pure. They who possess the virtue of resigna-

tion are also patient and pure, because it is through this in-born faculty that they can see, feel and suffer misfortune without despairing.

For the psychologist, the former of the above mentioned are saints, while the latter are sacrificers; the one is the super-essential of abnegation, while the other is abnegation already spiritualized; the aspect of the first-mentioned is sublime, while that of the last-mentioned is lamentable.

Indifference or Ruse

Women's fervent desire, for the double reason we have just explained, is to attain improvement in life by giving themselves to him whom they deem superior to resist their misfortunes, continuing to be apparently victims of mankind at the expense of men's effort; or otherwise consecrating themselves to contemplation in order to deliver their spiritual selves from wrong doings for the purpose of falsely satisfying their physiological necessities.

Double State Which Characterizes Women

The double reason for the disgrace of women is solicitude or meditation. The two opposite results are: their insatiability or their resignation; their beauty or their ugliness; their corruption or their fanaticism; when they pretend to profit by the turbulent realities or they stimulate the lamentable cheerfulness.

Women are thus capricious or romantic; indiscreet or senseless; vain or intriguer; devout or incredulous.

Algebraic Formula for Women

If the different parts which constitute women do not rest united intimately, to explain their moral composition and to resolve their physical mixture, we have as a result the following formula: $(F-F)-M = \text{negation}$.

If on the other hand the different parts which constitute women rest united, they can then reproduce themselves and we would have as a result, to explain their moral composi-

tion and to resolve their physical mixture, this other formula: $(F+F) + M = \text{reaffirmation}$.

Women's Ambition

In conclusion, to finish the explanation we have made of women, we will point out the extremes which force them to be: hypocritical or innocent; egotistic or altruistic; intelligent or self-admiring; envious or sufferer.

If women do not accept as reasonable the kind of life they are to live, then they would crave sufficient ability, the necessary elegance and the highest degree of beauty, risking their lives to become influential and indispensable, even if to attain their lives' unrestrained aspiration they are obliged to put aside their virtues.

Women's Condescendence

If on the other hand women are pleased with the kind of lives they are living, their aspiration then is to have a roof for shelter, a piece of bread for food and surroundings where they can freely encourage their sentiments, satisfying the ordinary functions of their body, while waiting with confidence for a better life.

How Should Women Invariably Act

Women should not aggravate any of their ruling sentiments, because by acting in this manner they are bound to become extremely impulsive or extremely spiritual.

Taking for granted that it is congeniality which keeps emotional affections alive, women must win good will by being true not only to themselves, but also to the rest of humanity.

What Do We Understand by Human Beings?

Human beings are the result of the junction, fusion and synthesization of men and women. They are therefore composed of elements more or less of a virile nature, and of elements more or less of a feminine character.

On the set of qualities which prevail within their en-

semble: those emanating from men or those from women, will depend the instinctive or passionial degree of character which will constitute them. This is the true reason why human beings are obliged to discriminate that which represents duty from that which symbolizes virtue.

Until now human beings have obtained and conquered progress at a very expensive price, full of the cruel errors and saintly sacrifices the past generations have suffered, and which the present generation has equally experienced; a fact that has not served at all as a living example to the leaders of humanity of to-day, as witness the recent armed conflict which has been devastating the whole world.

Subjective Conception of Human Beings

The creation of human beings depends: firstly, on an af-fined action; secondly, on the desire in men to possess that which they consider beautiful, necessary and indispensable; and thirdly, on the aspiration in women to pursue that which signifies to them illusion, fervour and witticism; all of which can equally satisfy the ambition of the former and encourage the aspiration of the latter.

This double state of mind in human beings explains their masculine or feminine inheritance, which is the veritable and real fact and the indefectible moral symbol of their synthetization which gives them the appearance of one or the other sex, and of their characterization which makes them act as the first or as the last mentioned.

To realize our enviable aim, we should eliminate from public influence effeminate men and manly women; because they are non-equilibrated human beings, without the least control over their insane sentiments, victims of erroneous emotions.

Humanity's triumph depends wholly on men being 66% virile and on women being 66% feminine, to obtain thus perfect synthesization of their common product as a physico-moral union.

Objective Conception of Human Beings

It is needful that men as well as women should be physically and morally capable of reproducing a subsequent effect.

In order that men and women be really prepared for progressive procreation of their specie, it is necessary that the spermatozoon which engenders should be strong and sane, and that the fertilized ovule be normal and healthy, so that the spermatozoon may develop its physico-moral activities in an adequate ovule; if the contrary occurs, the degeneration of their specie would be the result.

Human beings will reach their supreme ideal by submitting their minds, at the moment they realize their judgment, to a vigorous mental analysis.

This mental analysis will serve to stimulate the exact action which should be expressed, and the complimentary duty and virtue which should accompany this mental action, to arrive thus at the absolute control of our instincts and passions.

Human Beings' Influence on Their Surroundings

True greatness and rightful purification will exist in human beings, when they are willing to acknowledge what should be understood by duty and what should be understood by virtue.

This acute double reason, once perfectly interpreted, would be the cause of their supreme harmony, a brilliant quality which will enlighten their forthright purpose, ameliorating their existence and genealogy systematically.

Human beings will succeed in conducting themselves towards perfection, leaving aside overindulgence: firstly, by transforming indifference as well as contemplation into activity; secondly, by changing indolence as well as disorder to sagacity; and thirdly, by substituting torpiness as well as roughness for perspicuity.

In the struggle for life overindulgence are the confounded causes of all our discords, because they make us act savagely if our instincts govern our sentiments, and make us act unconsciously if our passions rule over our instincts.

Human Beings Facing Duty

Human beings will know what duty is when they succeed in acknowledging the physico-pathologico-moral state

of mind by which they are swayed and anxiously realize the necessary sacrifices to be sure this pathological state has disappeared.

Human beings will obtain the above-mentioned results, once they are ready to submit their bodies to a clinical analysis and corresponding medical treatment, if necessary, in order to avoid bringing unhealthy children into the world.

To obtain the aforementioned results, it is also indispensable that human beings should permit their bodies to be incinerated after death, to avoid propagation and contamination, of their pathological state, among those whom they leave behind; and with certainty obtain the rapid transformation and evolution of the elements which composed their bodies, letting them return as quickly as possible to their respective kingdoms of nature.

Human Beings Facing Virtue

Human beings will know what virtue is when men as well as women succeed in determining the place that each one should occupy, while they participate in the organization of the affairs of the world in which they live with equal advantages and disadvantages.

Human beings will proceed as they should if active and sincere men co-operate efficiently in the physical and intellectual development of the present youth; and if practical and honest women collaborate in the formation of their sentiments and character; for the former this co-operation should be their only preoccupation, while for the latter this collaboration should be their sole aim.

When men and women attain the same results, imposing upon one another their intimate criterion and sentiments, it is then that the forthcoming harmony will reign in this world.

There will be true harmony throughout the world, when both men and women work for eternal and humanitarian peace. And peace will rule in all countries, when men cease to think that they are, without any justifiable cause, superior to women; and women discontinue giving the impression they are men's instruments of pleasure.

Human Beings Facing Harmony

Human beings will thoroughly understand what harmony is when men no longer commit the error of ever again believing that their triumph in life consists in the destruction and dismemberment of those whom they think are their enemies, opponents and inferiors.

On the contrary, men should stimulate the rapprochement among all of humanity, by cultivating throughout the world the degree of intelligence which would render possible mutual human comprehension.

Mutual human comprehension will be attained: firstly, by the diffusion of races; secondly, by the creation of a universal monetary system; and thirdly, by the adaptation of the same educational methods; that is, implanting one great and unanimous thought: the practico-pure reasoning.

The generalization of the above sentiments will conduct us towards perfection, if our physical being is in accord with the purification of our moral entity. Our corporal force will then signify strength and simplicity, while our moral power will represent beauty and cheerfulness.

The Three Evolutionary Periods of Humanity

Human beings' existence, as separate entities, involve objectively three evolutionary periods: their intro-uterine configuration; their active life; and their passive existence.

Human Intro-Uterine Configuration

Human beings' intro-uterine configuration embraces the lapse of time from the instant they are engendered and the moment they actually come into the world.

We have noticed that during this first period of their existence, three histological changes of great transcendence have taken place: the cellular, the embryonic and foetal.

Cellular Period

At the time of the cellular period three layers of tissues are formed: ectoderm, mesoderm and endoderm.

Embryonic Period

During the embryonic period the different organs are developed.

Foetal Period

Throughout the course of the foetal period the configuration of their bodies takes place.

Resemblance

The resistance, ability and purity of the engendered being depends upon the physico-moral state which forms part of and constitutes the ensemble separately.

Human Beings' Active Life

The active life of human beings embraces the lapse of time that starts from the instant their corresponding foetus is born and their existence assured, and the moment the disintegration of their physico-moral union is accomplished until they have ceased to be.

Once human beings cease to exist, the physico-moral elements which constituted their bodily union return to their primitive form. We notice that three physiological changes characterize the active period of human beings' existence: infancy, youth and advanced age.

Period of Infancy

Throughout the period of infancy we do our best to immunize the newly born against contagious maladies, and we try by all means to show children the beauty of life and the horrors of death; with the exception of the Asiatics, because they think death is the only means possible of becoming spiritually great.

Period of Youth

In most countries to-day, during the period of youth parents try to create in young men and women their own character. After eighteen years of age they are both re-

sponsible before a Court of Justice for their unreasonable actions.

When parents lose control of youth's destiny, they become free too soon, falling often to the extent they become victims of their instincts and passions; and sometime sinking so low they are prosecuted because they are dangerous to society.

Period of Advanced Age

Once human beings reach old age, they should convince themselves of the impurity and falseness of their past existence when there is no positive honour to be claimed, or the purity and sincerity of their past actions against their own interests.

Confusion and Deviation

Human beings should not tolerate, through immodest hyperesthesia of grandeur to be governed by anyone who loves the excesses wasting their lives in defense of an ignoble principle.

Human beings roughly treated, should not permit a monster to lead them to destruction and death. No one man's double power is sufficiently sublime as well as realistic to allow him absolute control of others' lives over the rest of humanity.

Human Passive Existence

The passive existence in human beings embraces the lapse of time from the moment their physico-moral disintegration has taken place, and the instant the different elements which took part in the formation of their bodies, return to their respective kingdoms of nature, becoming once again protons and electrons free of mixture.

We have noticed that during the evolutionary period of the passive existence of the human being three ideological changes take place: death, repose and resurrection.

Period of Death

In the course of the period of death, at the very moment when the different elements separate, irradiate and with-

draw themselves from the dualistic principle which governed them while bodily power still existed, the disintegration of the body and the inalienability of the spirit take place, creating in all the elements which constituted in the physico-moral entity a state of inertia and lethargy.

Period of Repose

During the period of repose we have to consider the time which has elapsed, from the moment the state of inertia and paralysis has overtaken the positive elements and absolute tranquility reigns, and the instant when these same elements are in condition to again take part in the active formation and evolution of the organized germ-cellular entities.

Period of Resurrection

Throughout the period of resurrection the elements, once submitted to the triple law of attraction, repulsion and re-affirmation, start moving by impetuosity which characterizes the positive elements, and by tenacity which characterizes the negative elements.

Later, on account of the struggle of the different elements among themselves, we find the prevalent substance; and in accordance with the nature of the contention, that shows to which kingdom of nature each one of the component elements belongs, we finally acquire the faculty of reasoning.

Human Intellectual Refinement

Reasoning is the cultivated faculty which permits the animal to analyse everything which surrounds it, distinguishing between what is good and what is harmful, accepting that which is of proven good and to reject that which is because it is harmful.

In the life of an animal the elective faculty depends almost entirely on the sense of tact.

Human Beings' Superiority Over Other Animals

Human beings' superiority as equilibrated animals, over

the other kind of animals, consists in their ability to distinguish: 1st., the perfect from the imperfect; 2nd, the agreeable from the disagreeable; 3rd, the wholesome from the unwholesome; 4th, the beautiful from the ugly; 5th, the just from the unjust; and 6th, the excellent from the detestable.

Most of the above qualities are found in each one of the objects which surround us, as well as in each one of the subjects that attract us, and can also be found in our own selves by personal introspection.

These various faculties undoubtedly depend on the full development of our six senses: 1st, to differentiate the perfect from the imperfect, depends mostly on the sense of tact; 2nd, to distinguish the agreeable from the disagreeable, depends mostly on the sense of affinity; 3rd, to recognize the wholesome from the unwholesome, depends mostly on the sense of smell; 4th, to identify the beautiful from the ugly, depends mostly on the sense of sight; 5th, to determine the just from the unjust, depends mostly on the sense of hearing; and 6th, to discriminate the excellent from the detestable, depends mostly on the sense of taste.

THIRD PART

The True Sense: Its Pure Reasoning

COLLECTIVE CONSCIENCE

To organize themselves correctly, human beings should know that: their defeat as their discredit; their ambition as their glorification; their depravation as their unconsciousness; their refinement as their indifference; their celebrity as their divinity; their conquest as their destruction, are the invariable results of their deviation for lack of knowledge, or the combined consequence of their comportment which has characterized them one way or the other during their existence.

Sentiment of Victory

The sort of struggle which the intelligent and strong sustain within humanity, because of their striving for victory, divides human beings into various clans.

It is useless to expect justice on earth, if the above-mentioned do not step down as they force the ignorant and defenseless to step up, in order to meet half-way and on equal terms.

The personal desire of the intelligent and strong is to submit the ignorant and defenseless to please their own niggardly intentions.

Triumph of the Energetic

When human beings are exclusively governed by their own will, and are physically and spiritually sane, the condensation of a series of uplifting qualities will invariably constitute their physico-moral entity.

As human beings' moral and physical values accentuate

themselves, their personal profits and the reason why they should think and believe themselves supernatural beings, will be greater.

Vanity of Those We Fear

If in human beings who think themselves indispensable, emotional affections are not restrained by moderation; if the temerity of the facts does not isolate their bad influence over the rest of society; they are bound to become tyrannical and despotic if they lose the notion of limit by their extravagance.

The latter qualities will render human beings blind by alienation of their senses, and naturally they will be condemned if they happen to create terror and enviousness in their fellow-creatures.

Defeat of the Submissive

When human beings are exclusively governed by their lack of will power, and are not physically or spiritually sane, the condensation of a series of degrading qualities will necessarily constitute their physico-moral entity.

As human beings' moral and physical value degenerate, greater will be their personal sufferings and the reasons why they should think and believe themselves unfortunate.

Futility of the Defenseless

If neither public charity nor just government exists, the suffering human beings, after having lost their faith in life, would be obliged to die without medical assistance.

The unbearable states of mind deviating the senses would force human beings to become brazen-faced or gangsters.

The latter qualities will render human beings blind by alienation of their own senses, and naturally will condemn them if they happen to create fear and suspicion in their fellow-creatures.

Imperishability of Mental Power

Once our active existence has ceased to be, and the dis-

integration of our physico-moral entity has been realized we leave two things behind: our ashes and our thoughts.

Our ashes are for those who still love and admire us, and fortunately regard us with deference and tradition, a venerable souvenir; while our written or spoken conceptions will eternally be the great power which will lead the present and future generations.

Mental Waves Within Space

We have to-day the radio. This ingenious instrument reproduces and augments the volume of the sonorous waves. The sonorous waves go from a transmitter to a receiving apparatus, propagating the immediate tones in such a manner that finally they may be heard over the whole world.

Mental waves exist also. The vibrating power in the mental waves intensifies ideas. The ideas go from one powerful sense center in a cerebral hemisphere to another less consistent sense center in another cerebral hemisphere, forming thus the thoughts, one generation eternally illuminating succeeding generations.

Transmission of Thoughts

It is a fact that the powerful conceptions of all human apostles Confucious, Buddha, Christ, still exist among us, because the contents of their respective doctrines continually appear in our minds, with the intention of leading us in the path of truth.

We do not, unfortunately, accept the contents of these powerful conceptions, because there are false interpreters who purposely misinterpret them, so as to oblige us to live in perpetual ignorance of their true meaning.

Invariability of Fundamental Conceptions

We speak of the powerful doctrines of the great Apostles as if we were listening to their precepts from their own lips, and this is true, because they have been transmitted to us by the preceding generation.

While we concentrate our minds on certain subjects, and

the right ideas come forth permitting us to express ourselves correctly, the powerful conceptions of the past generations, on those particular subjects, have positively influenced us in the development of our thesis.

If we should keep in continual movement the sonorous waves, their tones could be reproduced eternally.

Mental Invincibility

Our thoughts could also be alive forever, if our characters (acting in perfect harmony with our sensorial and emotional bodily repercussion) would be of such great ingenuity that it could enable us to engrave on the minds of the present generation the true faith, the glorious renaissance and the insurmountable will-power, which should constitute in itself the noble and pure mental feelings, as well as the true and correct corporal vibrations, free of false introspection and erroneous speculation.

To Be Or Not To Be, That Is The Question

As men and women separately, we must not permit any false or impure foreign power to influence our characters because: firstly, our characters have to be the supreme reflection of the purest of sentiments; secondly, our sentiments have to be the sublime manifestations of our souls; and thirdly, our souls have to be the perpetual enlightenment of our living beings; otherwise we would not be; and he or she who is not, does not really exist; and he or she who does not exist, cannot possibly think; and he or she who cannot possibly think for himself or herself is in either case something unworthy of human consideration. Therefore, "to be" is the answer to Shakespeare's question.

Human Classification

Philosophers all agree that only one-tenth of humanity is formed of wise beings: one-fifth through their knowledge; the other fifth by their genius.

Only this small portion of humanity has the honour and distinction of always acting in accord with their own cri-

terion, which is the genuine product of the conscientious analysis they have previously made of the existence of things.

What Does 90% of Humanity Become?

In reference to the 90% of humanity without personal intimate judgment, the first third goes where it is forced to go, pushed by circumstances, when the latter affect its means of living, if it has daily obligation to fulfill; the second third goes where it is most in demand, attracted by curiosity or by the spirit of speculation; while the last third goes where it sees its fellow beings are going, impelled by its own ignorance or malignant intentions.

After the present subdivision, we arrive at the conclusion that most human beings, for one reason or another, are simple receptors and transmitters of the mental conceptions of those who are powerful and consistent.

Human Pharos

Human pharos are those who enlighten and remove the stumbling blocks from their fellow-creatures' way. They possess therefore an exceptional moral quality which makes them vibrate more intensely in one determined sense more than in another. To appear normal, we must keep in mind that they are obliged to develop proportionately all their physical faculties.

Human pharos' powerful light, going beyond the limits of their zone of dominion, makes their transmitters appear great and immortal before those who contemplate and admire them.

Among the pharos of humanity we find: professors, apostles, heroes, intellectuals, prophets and geniuses.

We will describe these human pharos, in the following paragraphs, as clearly as possible; doing our best to make the readers of "The Eternal Duality" understand the exact role they play within humanity.

What Do We Understand By Professors?

Professors are those who invariably point out and in-

terpret the bright conceptions enunciated, as well as the true facts announced, during the various progressive stages of humanity.

What Do We Understand By Apostles?

Apostles are those who sacrifice their own lives on behalf of an ideal in order to redeem their fellow beings, liberating these from the yoke and laws which oppress them.

What Do We Understand By Heroes?

Heroes are those who face imminent danger, and through energetic action obtain the triumph of their undertakings.

What Do We Understand By Intellectuals?

Intellectuals are those who study science profoundly and call attention to the errors which have been committed, demonstrating the new course which should be taken.

What Do We Understand By Prophets?

Prophets are those who feel the breadth of the predominant unwholesome realites, prognosticating their fatal consequences.

What Do We Understand By Genius?

Geniuses are those who act in an exaggerated manner, provoking radical changes by their ambition for glory and personal activity over the destinies of an individual, nation, and often over all humanity.

What Role Do The Senses Play In Art?

Each sense in general explains a faculty, but the latter involves simultaneously in itself the symbolical presence of mind and the representative action which has been executed.

The function of the senses, in perfect harmony with the faculties, must appear before us as the only means we

have of determining the character and nature of an individual.

Individuals can become masters of an art only, if that art stimulates all their senses simultaneously towards the enhancement of one particular faculty.

The stimulation of one faculty more than another will naturally produce in the individual a visible moral lack of equilibrium

We insist then on the intense development of all our senses and faculties in order to become virtually perfect.

There are individuals whose love for an art is superior in one sense more than in another. We can easily discover their abilities, if we consider their work through the subjective and objective explanations we are about to make of each sense separately the one from the other, but exclusively from the artistic point of view

What Is The Faculty Of The Sense Of Touch?

The faculty of the sense of touch involves in itself: symbolically, rhetoric; representatively, sculpture. Subjectively, rhetoric means eloquence; while objectively, it means perception. Subjectively, sculpture means sensibility, while objectively, it means charm.

What Is The Faculty Of The Sense Of Affinity

The faculty of the sense of affinity involves in itself: symbolically, poetry; representatively, sympathy. Subjectively, poetry means rapture; while objectively, it means inspiration. Subjectively, sympathy means emotion; while objectively, it means abandonment

What Is The Faculty Of The Sense Of Smell?

The faculty of the sense of smell involves in itself: symbolically olfaction; representatively, calculation. Subjectively, olfaction means sublimation; while objectively, it means substantiability. Subjectively, calculation means adaptation; while objectively, it means combination.

What Is The Faculty Of The Sense Of Sight?

The faculty of the sense of sight involves in itself: symbolically, logic; representatively, drawing. Subjectively, logic means impression; while objectively, it means symmetry. Subjectively, drawing means chrystallization; while objectively, it means visibility.

What Is The Faculty Of The Sense Of Hearing?

The faculty of the sense of hearing involves in itself: symbolically, music; representatively, oration. Subjectively, music means harmony; while objectively, it means rhythm. Subjectively, oration means improvization, while objectively, it means control.

What Is The Faculty Of The Sense Of Taste?

The faculty of the sense of taste involves in itself: symbolically, composition; representatively, decoration. Subjectively, composition means expression; while objectively, it means precision. Subjectively, decoration means affectation; while objectively it means temperament.

What Role Do The Senses Play In Science?

To finish our study on the true meaning of "The Eternal Duality." we will also try to explain the role which the senses play in science.

The readers should keep in mind the great difference which exists between art and science, acknowledging that the former nourishes our spiritual selves, while the latter stimulates only our intellects.

We cannot help noticing that there are individuals whose interest in science is superior in one sense more than in another. We could easily understand their personal capabilities if we consider their work through the subjective and objective points of views as we have done in reference to art.

What Is The Faculty Of The Sense Of Touch?

The faculty of the sense of touch involves in itself; sym-

bolically, investigation; representatively, analyzation. Subjectively, investigation means computation; while objectively, it means schematization. Subjectively, analysis means consideration; while objectively it means resolution.

What Is The Faculty Of The Sense Of Affinity?

The faculty of the sense of affinity involves in itself: symbolically, delightfulness; representatively, perceptiveness. Subjectively, delightfulness means satisfaction; while objectively, it means pleasure. Subjectively, perception means apprehensiveness; while objectively, it means communication.

What Is The Faculty Of The Sense Of Smell?

The faculty of the sense of smell involves in itself: symbolically, orientation; representatively, enlightenment. Subjectively, orientation means exactitude; while objectively, it means precision. Subjectively, enlightenment means wisdom; while objectively, it means knowledge.

What Is The Faculty Of The Sense Of Sight?

The faculty of the sense of sight involves in itself: symbolically, accuracy; representatively, truth. Subjectively, accuracy means systematization; while objectively, it means correctness. Subjectively, truth means veracity; while objectively, it means proposition.

What Is The Faculty Of The Sense Of Hearing?

The faculty of the sense of hearing involves in itself; symbolically, discrimination; representatively, differentiation. Subjectively, discrimination means discernment; while objectively, it means distinctiveness. Subjectively, differentiation means observation; while objectively, it means decision.

What Is The Faculty Of The Sense Of Taste?

The faculty of the sense of taste involves in itself: symbolically, evidence; representatively, testimony. Subjectively, evidence means information; while objectively, it means understanding. Subjectively, testimony means declaration; while objectively, it means token.

CHAPTER VI

FIRST PART

The Analysis: Its Subjective Aspect

REASONS AND STATES IN GENERAL

We will be as concise as possible to convey to the readers' minds the different phases of life. We are obliged in the explanatory résumé to consider each one of the sub-studies from various points of view, but always within the most absolute dualism.

We will commence our task by pointing out to the readers that "duality" means double power; that this duality is presented to our knowledge in three triple aspects: firstly, ideological, symbolical and subjective; secondly, practical, representative and objective; and thirdly, reflexive, analytical and speculative.

Subjective Reason For This Study

The subjective reason for "The Eternal Duality" is based on the electro-dynamic force of two poles which struggle between themselves with persistence while they vibrate independently; and on the physiotelepathic current which obliges these same two poles to feel in unison.

Subjective State Of This Study

The subjective state of "The Eternal Duality" is based on two different forces; its image is symbolized by justice; while its sign is represented by perfection.

Objective Reason for This Study

The objective reason for "The Eternal Duality" is based on the triple law of attraction, repulsion and reaffirmation which dominates matter, guarding one element from another at a reasonable distance.

Objective State of This Study

The objective state of "The Eternal Duality" is based on the physico-moral opposition between two conjoints (male and female).

The males tend to give a more perceptible form to matter during each evolutionary period of their existence, being the true representation of that which is concrete, because they involve in themselves the positive elements.

The females insist that everything which has been created, in order that they rest loyal invariably to their assigned function, should be the real symbolization of that which is abstract, because they involve in themselves the negative elements.

Reflexive Reason For This Study

The reflexive reason for "The Eternal Duality" is synthesized by the falseness or vehemence with which the different elements act in the continual struggle between themselves (those of virile nature and those feminine).

Physically, repulsion has a tendency to create bodily tension; while morally falseness has a tendency to provoke psychical disorder.

Physically, attraction renders the masses harder, producing an occasional concentration of all the available elements around a dominating point which exercises the function of center of gravity; while morally, vehemence has a tendency to force the masses to be violent in their movements.

Physically as well as morally, reaffirmation places all the elements in contact, if they try for one reason or other to draw themselves away from the point which represents the true cause of their existence.

Reflexive State Of This Study

The reflexive state of "The Eternal Duality" is based on two sciences: biology and philosophy; while its pure reasoning is based on psychology, logical consequence of the two aforementioned sciences.

Biology has as a means of elucidating "The Eternal Duality" the study of the chemical physiology of all organized germ-cellular entities.

Philosophy has as a means of deciphering "The Eternal Duality" the study of the different elements which give origin to the understanding of the various bodily functions.

Psychology has as a means of interpreting "The Eternal Duality" the study of the different aspects of animal life and of the innumerable stages of their existence, in accordance with the sensibility and excitability of their psychomoral contents.

Representative State Of This Study

The representative state of "The Eternal Duality" could be made clearer if we would decompose the physical elements realizing a chemical analysis of their contents, having as a basis the study of natural history.

We have not accomplished this task of analysing chemically the contents of the elements, because it would have been useless for the moral principles we pursue.

We honestly think we have already covered this sort of work in its subjective aspect, when we divide the elements of nature as offspring of six invariable kingdoms of nature: gaseous, luminous, mineral, vegetable, animal and ideas; and we emphatically affirm, that as equilibrated animals we contain elements from all the existing kingdoms of nature.

Conception Of One's Self

The conception of one's self, whether it be of subjective or objective nature, has for the psychologist as much importance as the image which symbolizes bodily functions, as the sign which represents intimate characteristics, at the

same time, as the different elements which compose physico-moral stability or instability.

Knowing the importance of our healthy bodily functions, convincing ourselves of our perfect moderate inclinations, being certain of our reviving personal desires, whatever the motives of our existence may be, we can with confidence advance or retreat.

The trouble with us is that we are victims of our own superiority. We do not stop to think often enough that if we improve our existence it is due to the following truth: if we have gone up too high, as if we have gone down too low, we are bound to come up once again to the surface. No matter how virtuous or degrading our characters may be, by moderation we can only obtain the perfect, sound and humanitarian sentiments

What Every Human Being Should Know

Human beings, who have conceived or perceived an abstract or concrete idea, should know that before the faculty to analyse, whatever they have conceived or perceived, was created in them, they were the most insignificant and problematic signs in the course of creation: a spermatozoon and an ovule, two germinative semi-entities, with very few probabilities of living.

What Human Beings Become Once Engendered

Human beings arrive at their complete development through multiple transformations. During this lapse of time they acquire, among other faculties, stimulating all their senses simultaneously and in agreement the faculty of distinguishing that which has a determining influence over them. Why should they give such importance to that faculty, to make them forget that if they had not existed they could not analyse its marvelous effects? We live because we exist. We exist because we are a physico-moral union. And we are a physico-moral union because we symbolize and represent all the destructive and constructive elements of nature. We can then make life lovely or miserable for ourselves, by controlling or exaggerating our instincts and passions.

Analysis Of One's Self

To know with certainty the role which we have played until to-day in the course of creation, we should ask ourselves above all: why do we exist?

Once this question is answered, in accordance with our past and present conduct, we should ask ourselves again; how could we have rendered our existence more interesting?

And before concluding, in conformity with the realized effort, in rapport with that which we have not been able to execute, we should ask ourselves finally: is life worth living?

Regarding One's Self

Answering correctly the three questions above, the relatively just and honest readers should arrive at this definite conclusion: firstly, that we exist because we are part of nature; secondly, that our conduct has been governed by our strongest sentiments; and thirdly, that it is only by acting moderately that life is worth living, because our exaggerated organic development has been the fault of our physical troubles, and our excessive ideological principles have been the cause of our moral disturbances.

Study of Sensations and Emotions

In the following explanations we are going to make of sensations and emotions, the readers will find: firstly, the physical as well as the moral influences of all excesses over our bodily entity; secondly, the mutual repercussions which the former exercises over the latter and vice-versa; and thirdly, the invariable consequences which in each case must follow when the physico-moral lacks of bodily equilibrium.

Course Of Sensations And Emotions

The corporal activities, as well as glandular emanations, have their reasons to be. The sensations and emotions which we have experienced in accordance with their reasons for

existing, and the psychological state which characterizes the subject that perceived them, will invariably give a double and opposite feeling.

Course Of Agreeable Sensations

The course of any sensation occasioned by that which is agreeable manifests itself morally: by personal satisfaction, intimate joy and spiritual stimulation; while it becomes evident physically: by corporal agility, emotive culmination and cerebral excitement.

Course Of Disagreeable Sensations

The course of any sensation occasioned by that which is disagreeable manifests itself morally: by personal preoccupation, intimate fear and spiritual contrariety; while it becomes evident physically: by corporal ennui, emotive fatigue and cerebral depression.

Course Of Excitable Emotions

The course of any emotion occasioned by excitement manifests itself morally: by motor-sensory tension, accelerated cellular vibrations and exaggerated organic stimulation; while it becomes evident physically: by corporal reserve, concentric cellular assimilation and organic explosion.

Course Of Depressing Emotions

The course of any emotion occasioned by depression manifests itself morally: by nervous relaxation, accentuated cellular inaction and organic paralysis; while it becomes evident physically: by corporal inertia, rapid cellular disassimilation and organic weakness.

Course Of Joyful Sensations

The course of any joyful sensation occasioned by pleasure manifests itself morally: by intimate happiness, spiritual confidence and emotional abandonment; while it be-

comes evident physically: by organic irregularity, spasmodic emanations and corporal feebleness.

Course Of Painful Sensations

The course of any painful sensation occasioned by bodily suffering manifests itself morally: by intimate distress, spiritual uneasiness and emotional hyperaesthesia; while it becomes evident physically: by organic irradiations, spasmodic irritation and corporal uneasiness.

Course Of Joyful Emotions

The course of any joyful emotions occasioned by pleasure manifests itself morally: by intimate voluptuousness, spiritual ecstasy and sensual excitement; while it becomes evident physically: by lymphatic exudation, glandular secretion and corporal enjoyment.

Course Of Painful Emotions

The course of any painful emotion occasioned by bodily suffering manifests itself morally: by intimate warmth, spiritual ardour and sensual bashfulness; while it becomes evident physically: by lymphatic irritation, glandular exaltation and corporal inflammation.

Course Of Logical Sensations

Voluptuousness becomes painful, the same as inquietude can be transformed into consolation, when one as well as the other has ceased to exist by inhibition.

Course Of Logical Emotions

Fright is an emotional reaction before the unknown, when the influence of an object or subject which provokes it is conceived with disadvantage to our bodily entity as a whole.

Course Of Logical Reactions

The joyful have a tendency to put themselves in contact

with everything which surrounds them; while the unhappy have a tendency to withdraw themselves from their surroundings for opposite reasons.

Course Of Our Logical Conclusions

We could keep on living, after having paralysed our mental processes fully; but we could not exist if any one of our six bodily systems is completely paralysed.

We know for certain that our lives depend exclusively on our nervous systems; but we also know that the latter nourish themselves from three other systems: respiratory, digestive and circulatory; and that the three last mentioned depend mostly upon the cellular system; while the cellular system depends upon the bodily system as a whole; that is, on our physical surroundings and on our moral presence of mind.

Cerebral Reactions From The Loss Of Heat

The loss of heat, due to freezing surroundings produces: organic insensibility, lack of knowledge and mental inaction

The lack of knowledge from the loss of heat is produced by cranial anaemia, when the blood does not circulate as it should because an ice-bag has been applied on the head.

Physico-Moral Double Reactions

We honestly believe all the experiments that can be made, with the intention of knowing better the physico-moral reactions which manifest themselves in human beings, should be realized at the same time on completely opposite characters, taking into consideration that the uneducated subjects of violent or peaceful character will always act in accordance with their own natural inclinations; while the extremely cautious subjects of impulsive or meditative character will definitely act in accordance with their cultivated and legitimate sentiments.

Opposite Organic Reactions

The emotional shock, with tendency to produce uneasi-

ness on subjects of violent character, will cause cerebral congestion, accompanied by more or less pronounced functional paralysis, due to intestinal constipation caused by this emotional phenomenon.

This same emotional shock on subjects of peaceful temperament would cause cerebral anæmia, followed by more or less intense organic weakness, due to intestinal diarrhea induced by this same emotional phenomenon.

Opposite Sentimental Reactions

A sentimental shock, with propension to provoke laughter in subjects of violent temper, can produce the paralysis of the sphincter of the bladder due to muscular tension generalized throughout the body.

This same sentimental shock, in subjects of peaceful temperament, can produce the relaxation of the sphincter of the bladder due to muscular languishment infiltrated throughout the body.

Opposite Emotional Reaction

An emotional shock, with tendency to produce tears in subjects of violent temper can occasion the functional paralysis of the heart by sudden inaction due to excessive sanguinal activity. The same emotional shock in subjects of peaceful temperament, can produce the functional paralysis of the heart by slow inaction due to feeble sanguinal activity.

Singular Physical Rupture

The emotional shock produces excess of activity in those who struggle to avoid drowning, while their corporal reserves permit them to do so.

The muscular power once lost, the corresponding cellular contact once paralysed, the subjects die while dreaming. The subjects who have been drowned, and have been brought back to life by artificial respiration, can testify to this.

Remarkable Moral Exhaustion

The above case we have just mentioned, of those who have been drowned and have been brought back to life

once again, proves that all actions which result from intense physical activity end when the subjects are invaded by organic functional paralysis. In the incessant struggle for existence, moral uneasiness is followed by physical rupture.

Unconsciousness of One's Self

The emotional shock in soldiers, for example, sometimes increases their means of organic defense, while there are times it will render them insensible to such an extent that it makes them unconscious of their own acts.

There have been soldiers who have bled until they have fainted, without knowledge of ever having been wounded. This has been testified to, by innumerable soldiers who have arrived at a military hospital in an unconscious state, and were brought back to consciousness once again by means of blood transfusions. It has also been proven by soldiers who have felt that they were about to lose consciousness, and while touching their body discovered that they had been wounded.

There have also been soldiers who have acknowledged that they had been wounded, when a "camarade" has called their attention to the fact.

And there surely have been soldiers who have died on the battlefield without ever having been wounded, because they were violently hit by some object during battle.

Corporal Insensibility

The genuine unconsciousness of the true physical state is due to lack or excess of emotional exaltation. The emotional exaltation in a soldier destroys and desensitizes in each case human beings, forcing them to forget, we have not the least doubt, the existence of their own individualities; if the contrary occurs, they could not live continually dressed, always prepared to run back if they happen to be cowards; or determined to march forward if they happen to be courageous.

There are moments when we live artificially, forced by horrible and involuntary circumstances which sometimes are dishonourable and shameful; while there are times

they are honourable and consoling, when duty and love for our country impose this obligation upon us.

Physico-Moral Instability

We have just finished explaining our actions according to our personal character whether violent or peaceful, and the opposite reactions in relation to the circumstances forced upon us.

We will now try to explain the opposite physico-moral states of mind we find in human beings, in connection with the different reasons why we fall asleep.

The Role which Sleep Plays in Life

The body does not appreciate but a partial repose when we fall asleep, because absolute repose would induce the disintegration of its component elements, resulting in death.

Sleep is a physico-moral duel, which greatly resembles the duel between politicians to save their personal reputations: as long as the political opponents have not arrived at a mutual understanding and reconciliation over their graft, the motive of their instinctivo-passional discussion, peace cannot be attained.

Physico-Moral Rupture

The subjects' internal rupture cuts all relationship between their bodies and their moral faculties which characterizes their physico-moral entity, forcing each organism to isolate itself momentarily from the exterior world, until intimate relationship has been once again re-established. "Calm comes after a cyclone; while calmness exists, there is light."

Physico-Moral Re-establishment

The organism once disconcerted, when calm reigns, procures the recuperation of its lost energies, at the same time it does its utmost to re-establish the unanimous cellular activity damaged by physical exercise or by intellectual fatigue, or by these double reasons at the same time. These

different partial states of the body appear while we are in movement for a certain length of time.

Physico-Moral Harmony

If the organism allows a state of temporary lack of equilibrium, between the body and its mental faculties, to prolong itself more than is normal, the re-establishment of its mutual comprehension would be impossible due harmony lacking.

When comprehension and harmony are not re-established as they should be, it is then we commence to suffer the hallucinations that prevent us from falling asleep, and which do not permit us to repose physically or morally.

Quietness Produces Sleep

When we are for a long time inactive, a very frequent case in children, we stimulate and prolong sleep.

If the alienation of the faculties from the body is very intense, we observe then the phenomenon which obliges us to remain asleep longer than we should.

Influence of Sleep Upon the Organism

Sleep, as the poets have explained, is the anti-chamber of death; but it is also, after our well-founded ratiocination, the reorganizer of the intimate union between physical dynamism, which insists that all parts of a body should act independently, and moral telepathy, which insists on the ensemble of sentiment, in order that the organism may have the faculty to feel in unison.

The Reason Why We Sleep

At the end of each laborious day, the unanimous cellular activity is far from vibrating in accordance with the particular sentiments of its own "I".

Once the physico-moral lack of equilibrium is produced, we fall asleep in order to end and eliminate the present physico-moral discord.

When Do We Fall Asleep?

We are in perfect health when all the parts of our body function in accordance with the sensations and emotions experienced by our organisms or by the assimilative powers of the different organs by the function of the respective senses.

When bodily struggle starts, and physico-moral relationship is broken, we fall asleep. In children, the same as in labourers, this physico-moral struggle is very intense; because of their great physical activity sleep is prolonged in the former as well as in the latter.

On the other hand, in old persons, the same as in intellectuals, because of their moral convictions, the hours of sleep are reduced by the excess of activity of the senses.

All of us know by intimate experience that all excesses, physical as well as moral, are harmful both to the body and to the mind; we should stop to think, that when a law in nature is applicable to the physical as well as to the moral in regard to an individual, it is also applicable to a group of individuals, to a nation and to humanity as a whole.

Influence Of The Psychological State Upon Sleep

A nervous shock can produce momentary sleep or otherwise permanent insomnia; all depends upon the psychological state of the subjects whether they are of violent or of peaceful temperament, and whether they possess cultivated or uncultivated intellects.

We should not forget the physico-moral state of the subjects, whether they have a vigorous or a weak constitution; and whether they happen to be of sanguine or anæmic nature. Nor should we forget the social surroundings, the influence of which might revolt or pacify its members.

It has been observed when subjects are of violent character that exaggerated noise irritates them, thus rendering them crazy; while this same noise appeases the subjects of peaceful temperament, rendering them numb.

The subjects of violent or peaceful temperament, thus desensitize themselves by opposite reasons; the former when awake is capable of suffering the amputation of one of its members without budging; but the latter, terrorized by the

idea of having one of its members amputated, could suffer this same operation while asleep.

Spiritualism And Materialism

To better understand the reactions which happen between spiritual emotion and corporal sensations, we have the following facts worthy of study:

In the first place, the pronounced insensibility for physical pleasures which the Saxons seem to experience, taking into consideration the amount of sensibility they demonstrate for spiritual enjoyment, especially the male sex.

In the second place, the pronounced sensibility for physical pleasures which the Latins seem to experience, taking into consideration the amount of insensibility they demonstrate for spiritual enjoyment, especially the male sex.

In the first instance, if the dreamers be Saxons, they would try to materialize their surroundings, because all signs have for them a definite representative value.

In the second instance, if the dreamers be Latins, they would try to spiritualize their surroundings, because all images have for them a definite symbolical value.

Cleanse Idealism

Cleanse idealism only concerns the Asiatics, because they separate the spiritual to such an extent from the material, that the body becomes a simple instrument of the spirit.

For the Asiatics it is the spirit which directs the psychomoral entity. The body is the dwelling place of the soul. The purification of the body is indispensable, in order to render the dwelling comfortable for the spirit. Bodily sacrifice is necessary to render the spirit immortal.

Sensations and emotions, whether pleasant or painful, are for the Asiatics of invariable intimate character.

The Asiatics will not permit their fellow beings to participate in their sensations and emotions, because these should not affect them.

The blindness of the Asiatics for the imperishable power of the spirit, engraved in their minds through ages, renders their souls invincible. This is the reason why they are always

ready to sacrifice their lives, believing that in so doing they will gain the glorification of their souls.

The Conceived Truth

We have proven that there are four poles in permanent struggle among themselves: the positive and negative physical, and the positive and negative moral; bodily reactions undoubtedly can never be the same.

It is certain that the minimum representation of each kingdom of nature has a tendency to vibrate independently of the body of which it forms a part; but all these elements, while there is life in the ensemble of every organism, are obliged to feel in unison in a more or less short period of time; it is a question of fractions of seconds.

In order that an organism should transmit the motor-sensory reactions throughout the whole body, the sensations perceived should be felt in a manner sufficiently pronounced in order to obtain the necessary repercussions by the function of the nervous center that has captivated the image or sign, which in this particular case has produced these bodily reactions.

Physico-Moral Stability

After the accomplished effort to arrive at a logical conclusion, it only remains for us to understand that this study of the practico-pure reasoning becomes comprehensible by the clearness of its own contents.

Throughout our entire thesis, we have shown the opposite extremes in all possible phases of our existence. We only hope our thesis has sufficiently proven that our exaggerated love for any one of the existing extremes has withdrawn humanity from moderation, the most real and most spiritual truth in life.

We must acknowledge that physical spirituality is the unavoidable consequence of the process of fermentation or petrification. We must also observe that moral spirituality is the unavoidable consequence of the process of discontinuation or paralysis.

Everyone who has read this thesis, and has interpreted the meaning of this study correctly, will comprehend the irrefutable truths embodied in our syllogistic conclusions.

Bodily Fermentation

The process of the fermentation of physical elements constitutes in itself the evolutionary principle of the elements which compose it; that is, the collective evolution of its own contents.

All elements in nature attract physically other elements of a similar origin, thus manifesting the principle of union which dominates them.

Moral Spirituality

The process of the sublimation of moral elements constitutes in itself the evolutionary principle of the thoughts which maintain it; that is, the general evolution in the order of the ideas.

All ideas in nature attract morally other ideas of a similar category, demonstrating the principle of association which governs them.

Bodily And Moral Conclusions

The process of the physical and moral elements, their continuation or discontinuation constitutes in itself the evolutionary principle which keeps us moving toward progress.

In nature, human beings attract one another physically and morally in keeping with the principle of harmony which should always govern them.

SECOND PART

The Analysis: Its Objective Aspect

PSYCHOLOGY OF HUMAN BEINGS

To our judgment, the lack of clearness in most studies to date is due to scientists who leave aside the fundamental principles which keep things in movement or omit the different states of mind which contribute to maintain them in action.

There are three things which must always be kept in mind: firstly, the sex; secondly, the character; and thirdly, the race of the subject on whom we base our experience.

There are two double conditions which synthesize the subjects in question: in the first instance, bodily assimilation as a whole and physical energy in one sense more than another; in the second instance, conscientious comprehension of each person independently the one from the other and the moral integrity of humanity as whole.

Physical Capacity

Physical capacity involves in itself: the degree of available bodily energy; secondly, the organic and cellular assimilative force on which the whole ensemble depends; and thirdly, the emotional power which obliges the subjects to reflect instantaneously that which it has captivated.

Moral Capacity

Moral capacity involves in itself: firstly, the degree of cultivated intellectuality; secondly, the inborn intuition and deductive force which dominate the subjects; and thirdly, the unalterable will-power which enables the sub-

jects to impose themselves over their surroundings, personally and socially.

Double Moral Human Power

Our personal influence over the rest of humanity is direct if it is of an energetic quality, while it is indirect if it is of an intellectual nature.

The influence of the geniuses, as well as that of the erudites, can be of good or ill results for the rest of humanity, because as any other human beings they obey their inner natures; that is, their instincts and their passions.

So it is logical for us to think, that the geniuses have had for mothers women who are morally upright and for fathers physically sound men; while the erudites have had for fathers men morally upright and for mothers physically sound women.

The Human Specie

We should conceive all that concerns the formation and development of the human specie, conformable with the thesis we have exposed throughout our work.

The evolution and transformation of the human specie depend then on the laws which govern nature, because these laws are in themselves the balance of life.

The positive elements are those which make this balance move towards progression. These elements must be in the majority, when we speak of the mixture of the combined physical cellular bodily entities, as well, as when we treat of the combined mental moral ideopraxist perspicacity.

False Appreciation

There are circumstantial geniuses, as there are false erudites, who should have been dishonorably eliminated from the history of humanity, because their influence upon us has been detrimental, as it has done more harm than good to mankind.

To realize without any trouble a conscientious and complete study of human beings, we should start by not accepting the false and devious considerations which on ac-

count of immoderate solutions have been given to our physico-moral problems minimizing the truth.

The variety of our opinions furnishes a proof of how many of us must be mistaken. But there is one thing over which all well-known writers agree; that it is wise to be moderate in our actions and thoughts.

If we all agree in this respect, it must be true; and we must look up to it as the goodliest blessing that God has given us, and as something that though crushed to pieces, shall rise again.

Images and Signs

To express the course of our purest thoughts, while we realize an analysis, we must insist in separating that which is subjective and symbolical from that which is objective and representative.

While we realize an analysis from the above double points of view, we must define images as well as signs symbolically and representatively, to acknowledge in both instances, that which separates the sensible or insensible and the sensitive or insensitive from the abstract; as well as that which separates the sensible or insensible and sensitive or insensitive from the concrete.

In conclusion, we must admit that we conceive the abstract, objectivizing the image which defines it; while we perceive the concrete, subjectivizing the sign which represents it.

What do We Understand by Intangible?

The images are intangible, because they symbolize an expression of subjective character that substitutes the pre-conceived form. For instance: we touch a body, we captivate the delicious, we smell the agreeable, we see a flame, we hear a melody, and we enjoy the tasteful; in every case the image which might have defined the body, as well as that which shows us the delicious, the agreeable odour, the flame, the melody and the tasteful, these are, all of them, symbolical expressions which have appeared in our minds when we conceived the respective image with which we

were in contact, and which we recognized because they were familiar to us.

What Do We Understand By Tangible?

The signs are tangible, because they represent an expression of objective nature which superimposes itself upon the unconceived figure. For instance: we touch a knot, we acknowledge reasons of fatigue, we smell some gas, we see a cross, we hear a shot, and we taste the bitter; in every case, the sign which might have defined the knot, as well as that which acknowledged the fatigue, the gas, the cross, the shot and the bitter, these are, all of them representative expressions which have appeared in our minds before we had yet conceived their real meaning; there are times when we are unable to define them and naturally we cannot then conceive of their existence.

Schematization

We understand by schematization the disposition of images and the delineation of signs. If the image is of a subjective type, (for example: hunger), the sign must be of an objective nature, (for example: beggar); if, on the contrary, the image appears to be of an objective nature, (for example: food-stuff), the sign would then be of a subjective type, (for example: food); the schema in the latter case is the delineation of the image and the disposition of the sign.

Should the analysis be made by means of association, selection and succession of ideas, we must reconstruct, differentiate and direct the conception; because it is in this manner that we acknowledge whether the value of the schema is positive, or if the image and sign which this same schema involves are a negation.

Every state of mind, and therefore all reasoning, involve and can equally be realized symbolically and representatively; subjectivizing and objectivizing correctly the nature of the contents of whatever we analyse, whether it be abstract or concrete.

Subjects and Objects

All subjects to construct a schema in their imagination should find: firstly, the word which symbolizes the course of their ideas; secondly, the word which represents the contents of their conceptions; and thirdly, the word which expresses the reason for "to be" of the objects which attract their attention.

To thoroughly analyse an object, and accomplish in reference to it a correct thought, the subject should render clear whatever symbolizes or represents within the proposition obscurity and confusion; following the principles of moderation, choosing: firstly, between the superfluous and the superabundant, that which is essential; secondly, between the unreal and the unsubstantial, that which is substantial; and thirdly, between the harmful and the obnoxious, that which is necessary.

Reproduction of Images and Signs

The emotional affectation is the linking of affined sensations; or rather, a succession of symbolical images converted into representative signs; or we could equally admit, a process which originates the synthesization of the ideas until they are transformed into explanatory thoughts.

If the emotional affectation is induced by a past incident, as well as if it is occasioned by a fact outside the limit of our imaginative power, the schematization in both cases could never be the same, even if the schema concerns an identical incident which it has reproduced itself, or an identical fact which has been recalled by means of our memory.

Course of Our Thoughts

We must admit: that we cannot shoot the same bullet twice from the same gun without the action becoming childish; that we cannot manufacture the same utensils with the very same material which has been previously employed; that the water which runs in the rivers never returns to its source. How could it be possible for men of

science to believe they can form the same thoughts while reconstructing an identical schema?

Men of science should stop and think; that each time they look at the book they have in their hands a new thought appears in their minds; that a thought once emitted is a finished action; that each time a particle moves, there is an entirely new movement performed by it.

For these above reasons, we should take care of our actions and thoughts, because once executed they might be the very cause of our wrong doings.

Fruitful Thoughts

We do not remember the name of the great master who said: "We should think twice before we speak and three times before we write".

In analyzing this phrase, we have come to the following conclusion: that he explained himself thus: to oblige the subjects to ascertain before they spoke everything which was in their favour or against them; and to induce them, before they wrote, to construct an integral and symbolical mental schema, representing and reasoning at the same time over its true and full contents.

In the following paragraph, we will try our best to express the course of our thoughts in the manner we admit as correct, even if the object which may attract our attention concerns only the symbolical schematization of the unknown.

What Do We Understand By God?

God is the symbol which protects, conducts and maintains all the beliefs and all the religions; is the representative Unity of everything which exists and of all its existence; and is the Truth which has a tendency to give form, life and movement to the elements of nature.

God is the Image of His Own contents, this is the triple reason why the Supreme Being is intangible: firstly, because the Creator is an abstract unity, therefore the Ruler of the Universe is indivisible; secondly, because the Divine Essence of Nature is unanimous, powerful and provident,

consequently God is omnipotent; and thirdly, because to God human form cannot be given, otherwise we would render its Supernatural Image ridiculous.

All creative beings, large or small, rational or irrational, strong or weak, equilibrated or non-equilibrated, great or humble, free or enslaved, all of them are the essence and the product of God.

To please God we must look forward to see human beings become: good looking, truly wise, very healthy, well-balanced, really wealthy, most happy creatures of the animal kingdom.

God's Immense Power

We must give God credit for everything we perceive which is charming, as well as for everything we conceive which is horrible. It is only thus that we can acknowledge the danger which surrounds us, if we identify ourselves with the excesses; or amount of joy we can gather, if the spirit of moderation directs all our actions.

We should not attribute to God our misfortunes and sufferings, because the Creator has given us the power of reasoning. Each created being, separately the one from the other, can determine that which is harmful, wrongful and nonsensical, and that which is beneficial, rightful and reasonable. If human beings do not make their correct choice, they have no one to blame but themselves.

Erroneous Schematization of the Abstract

The graphical objectification realized by the poets and sculptors of past centuries, in relation to the abstract which directs our destiny, forces us to classify these schematizations as unsubstantial, and as having nothing in them which could strengthen the spirit of those who have a decisive character.

Human beings of decisive character, in their personal feelings, have never accepted such representative images as concrete signs of true heavenly power.

The Existence and That Which Exists

In the synopsis below, the readers must acknowledge

the nine aspects of life as a whole. Those who seek intelligence and good faith as the maxims which must govern and direct us for the honor and benefit of humanity at large, should try to understand the meaning and reach of this outline:

Justice	Duality	Perfection
Reality	Nature	Organism
Psychology	Biology	Philosophy

Our Purest Conceptions

The above triple trilogies, so different among themselves, which we can read and analyse horizontally or vertically because we are sure of obtaining the same results always, show us that while realizing a conscientious study, and furthermore if this study concerns a scientific research of moral character, it is indispensable to verify it from the three already mentioned points of view: subjectively, objectively and reflexively.

God As A Creative Entity

The above synoptic scope, formed by those three trilogies, demonstrates one real and pure truth: the existence of divinity, creative force of this physico-moral linking, which involves in itself: universal brotherhood, collective equality and regulative harmony, as the banners and incentives which will inspire and enlighten us in the future; because they are the only premises through which we can obtain the forgotten peace, and unalienable power.

Freedom of Thought

We respect the ideas of the spiritualists, because they have reasons enough to believe in the invulnerable force of the spirit.

As a living example of spiritualism we have Spinoza, whose conception of the abstract is something sublime.

We equally acknowledge the naturalists, because they

have plenty of arguments in their favor to make them believe in the dynamical power of the living masses.

As an actual example of materialism we have Schopenhauer, whose conception of the concrete is amazing.

We also admire the idolators, because they have succeeded in engraving upon their minds the adorable image of that which they consider just and pure, and by introspection have recognized their mental reflections as the resemblance of that power which obliges them to feel its mystical influence to which they were formerly attached.

As a living example of idolism we have Saint Thomas, whose conception of life was a marvelous dream.

Our Intimate Belief

In regard to that which concerns us, we cannot do less than to be thankful the instant reliable ideas have appeared in our minds, which have contributed to clarify the enigma and present trilogy:

1st.—That everything which has been created, to have life, exists only where oxygen is found in a free state, and where the luminous rays of light vary periodically in intensity. From this double cause depends the degree of humidity or dryness of the contents of things.

2nd.—That everything which is material cannot exist without the immaterial, because corporal vibration depends upon organic emanations, and organic emanations depend upon foreign influences. From this double consequence the creation of the physico-moral entity depends.

And 3rd.—That the sensibility or insensibility of physical beings cannot exist without the contrasting character of the moral emotion. Upon this double fact depends the conception which we have of ourselves regarding to the role we play in the relation of created things.

Creative Characteristics

We praise the instant precise ideas have erased from our minds the belief of our infancy, that which made us think we could reach perfection once we had accomplished the spiritualization of our purest sentiments.

Now that we see the problems of life more clearly and

intensely, where the fermentation of matter is also an indispensable factor to arrive at the real evolution and transformation of things, we cannot help thinking of the inflexible characteristics of living masses.

These various characteristics prove: that as we progress in life, we positively improve our double personality bodily as well as spiritually; that once we have found the known extremes, and we have wisely reduced the balancing points between any two excesses, and we have lived up to this physico-moral principle, we surely have learned to enjoy only the beauties of life forever.

Fundaments of Perfection

For our intimate satisfaction and for the moral consolation of those who, misled by innumerable absurd theories which wrongly explain the stages of life, and who would like to know for their personal satisfaction the truth which surrounds their existence, we have proven: firstly, that perfection is a physico-moral reality; secondly, that perfection exists only in a sane body; and thirdly, that perfection can be found in a normal mind solely.

Perfection is thus the intermediate point between two opposite known extremes. Perfection is conquered prudence through moderation. And perfection is absolute control of the animal instincts by men and the abolishment of passional blindness by women; otherwise human beings, the product of their intimate union, will never be what we expect them to be: worthy specimens of humanity bodily, and an everlasting source of wisdom spiritually.

The Sane and The Normal

In reference to the just and sage thesis which we have presented in the preceding paragraph in connection with perfection, we will conceive the sane and the normal as the axis and guide of the balance of life, the basic point from which are drawn in opposite directions all physical unities and all moral entities in perpetual struggle within the congregation to which they belong, at the same time they draw themselves from their sane and normal respective actions and sentiments.

To understand perfectly the present explanation we are about to realize of human beings in general, we must keep in mind our quadruple personality: our double personality physically, and our double personality morally. And if we ever become perfect, our sane personality physically and our normal personality morally.

The Ecliptic Symbol of Movement

Taking into consideration that everything which has been set in motion has a tendency to return to its point of departure or to its primitive state, we are obliged to imagine the physical bodies as well as the moral facts doing their best to march forward in one of these opposite directions. We should know, if they were to continue their course through time and space they would have drawn an ecliptic.

The point of departure, physically as well as morally, is therefore the place of assemblage where the opposite elements congregate.

This is also the line of support which serves as the point of departure for the drawing of the same ecliptic when these opposite elements start to move in different directions

Bodily Contrast

In relation to that which concerns the physical as well as the moral semi-entities, their respective opposite tendencies withdrawing themselves from the axis and guide that balance life, show us that whatever is healthy when invaded by corruption or illness, if it does not harden it has a tendency to become liquid; former if it hardens it might go as far as to undergo petrification; while if it liquifies it might go as far as to undergo evaporation.

We must stop to think that there is nothing beautiful about a hard rock, and nothing pure about gases in the air.

We cannot conceive exuberant vegetation growing on a hard rock, nor imagine tolerable atmosphere if the gases in the air are not assimilable by the elements within a certain amount of space.

Intellectual Contrast

The opposite intellectual values also have a tendency to withdraw themselves from the axis and guide that balance life, showing us that whatever is moral, when embraced by sanity or madness, if it does not develop into a genius has a tendency to become an intellectual; if a genius, it might go as far as to tolerate mental fury; if intellectual it might go as far as to endure thoughtless melancholy.

We must watch out for the excess of precocity and for intense mental weariness.

All these supernatural beings and great sufferers are unbalanced specimens of humankind.

Physical And Moral Consequences

Once the elements are set in motion, they start to move in different directions until they reach the opposite point where they face each other; that is to say, once they have travelled one-half of the distance which must be covered before they reach the end of the ecliptic. We find at this point, that the two tendencies or lines come into contact with one another.

In that which concerns the material, this point which we have just mentioned, is where the physical elements disintegrate; in relation to the spiritual point of view, it is the place where moral confusion overtakes madness; the furious through exhaustion, the melancholic by inaction.

The above exposition proves: firstly, that there is a point where two opposite tendencies always meet; secondly, that all exaggeration is harmful to the body as well as to the mind; and thirdly, that when we positively have reached one of the two opposing extremes, we cease to exist physically as well as morally.

Physical And Moral Processes

While speaking of the elements moving in opposite directions, we must acknowledge that when one-half of the ecliptic has been covered, and each tendency has moved

only along one-fourth of the ecliptic, in relation to the physical elements it is the opposing point where the liquid bodies would be facing the solid matter; while in regard to that which concerns the moral elements, it is where the bright genius would be facing the meditative intellectual.

This present thesis is very interesting, because it shows us the place which each of us occupies in the struggle for life, whether we are governed by our natural instincts or our emotional inclinations; or whether we look forward to the improvement of our physical self as well as our moral well-being, marching along the path of truth with all our senses and faculties widely developed.

Physical And Moral States Of Mind

From their point of departure, in the covered space by the opposite elements within the whole of the ecliptic, we must keep in mind there are infinite elements of different origin and tendency circumscribed to their respective hemispheres.

The strength and superiority of one of these hemispheres is obtained through the feebleness and sacrifice of one zone situated in the opposite hemisphere. The shrewd and wicked are supported at the expense of the loyal and impetuous.

The point of departure also serves as the center of gravitation, to draw the elements which have a tendency to run away from the center or axis of life, where everything which is sane and thoughtful must also be found; from the physical point of view, we have suppleness, while in relation to the moral principles, we find wisdom.

The Three Periods Of Life

The creative period involves: firstly, the diffusion of two homogenic poles; secondly, the constitution of heterogenetic semientities; and thirdly, the mixing of elements of different genre and specie.

The evolutionary period concerns: firstly, the physical force when it imposes itself upon the moral powers; secondly, the adaptation of the created organisms to their surroundings; and thirdly, the behavior of the subjects which gives origin to their own genealogy, in accordance with the

degree of sensibility or immobility which characterizes the body as a whole.

The transformative period stimulates: firstly, the moral integrity in order that it may be able to prevail over the lack of physical equilibrium; secondly, the physical dissimulation on account of the exaggerated moral struggle; and thirdly, the disintegration of all the existing and living elements on account of the triumph of the physical over the moral, to be able to exist once again.

The Gesture As An Emotional Reflection

We must recognize our moral incapability to prolong our physical existence more than is prudent and rational. Consequently, to synthetize our actions more than is logical, it would be contrary to the dualistic principle which maintains us in activity. We should act morally in order that this dualistic principle may not develop one faculty more than another in us.

In whatever concerns the moral, the above fact must be taken into consideration, otherwise we will draw ourselves from the principle of equilibrium which has placed us at the head of the animal kingdom.

Emotional feelings could be felt in our entire body normally, when we enjoy their presence in the same degree by means of all our senses and faculties.

When an emotional feeling is reflected in one sense more than another, it is because we have one faculty better cultivated than the other, consequently the gesture cannot possibly be the same in every person.

The Gesture As A Psychical Reflection

There are human beings who reflect their emotions by moving their members rapidly. There are some who reflect their emotions by contracting their epidermis with exaggeration. There are also those who reflect their emotion intensifying their respiration. There are those who reflect their emotions by impressive expressions of their eyes. There are those who immobilize themselves to better perceive their emotions. And there are those who re-

flect their emotions by exciting movements of their tongue and lips.

The scientists, and especially the psychologists, should not assume that a person, who generally has one sense better cultivated than the others, should answer to an emotion with the same reflex facial movements as any other person would do, when both are submitted to the same test. We consider this sort of experiment absolutely ridiculous and positively absurd.

Future Logical Consequences

We sincerely think that the most important consequences which humanity will experience, once we have reached our maximum degree of perfection, will be the intensive comprehension between all living beings to such an extent, that it will induce our mutual enchantment.

Our mutual fascination will be some day possible, when we can by no means fool each other; because our respective souls will betray us with the same simplicity that the facial gesture in certain individuals shows us to-day their falseness.

There are many of us who are sufficiently cultivated to feel invariably our inner nature, which, revealing to us the character of the person whom we are interviewing, places us on our guard against the intruder who may expect to take too much advantage of our innocence. This inner feeling is nothing else than the reflex action caused by the improper mental effort of our opposer.

End Of Our Physico-Moral Cycle

When we have reached such a degree of perfection that it would be impossible for us to get the best of our fellow beings, we surely have attained then the maximum degree of our uppermost aspiration according to the wholesome quotation: "Do unto others as you would have them do unto you."

The highest degree of perfection will be reached when this physico-moral cycle, which maintains humanity in perpetual motion, is about to end. This physico-moral

cycle is the sum of the nine phases of the evolutionary period of our total existence which is in course.

We should try our best to live the interval of time we have yet to cover, doing the least harm to others, in order that they in return may be induced to act likewise, influenced by our humanitarian thoughts and actions.

Renovation Means Life

We are obliged, after the present exposition, to come to the conclusion: that once the absolute spiritual repose has been attained by the mutual fascination of our kind thoughts and actions, we will recommence another physico-moral evolutionary cycle on a more elevated plane, and if such be the case, we would continue to improve our physico-moral entity eternally.

We should keep in mind the possibility that would oblige us to strike against another body which circulates in the heavens, if agitated towards us by the force of attraction that we could exercise over it or vice-versa, should we come into collision.

Triumph Of The Law Of Equilibrium

If the destruction of our planet is accomplished, because we have struck another body which also circulates in the heavens, we would be forced to start once again the reformative and transformative process of all that which could be created.

Among these various processes will unquestionably be born the six specific states, that as we have said in the first part of chapter three, are those that maintain the fundamental principles which invariably govern us: the inanimate and the animate; the immaterial and the material; and the magnetic and the telepathic.

The living beings most equilibrated would be the ones which surely would triumph over all the others; that is, the living beings which would have stimulated and developed all their senses and faculties at the same time and to the same degree proportionately.

THIRD PART

The Analysis: Its Pure Reasoning

HUMAN INFLUENCE BY CONSTANT PROGRESS

It is an indisputable fact that human beings become more and more noble by stimulating their wholesome sentiments and by obeying only a supreme ideal.

It is an irrefutable truth that the artists of to-day feel in their inner selves the inspiration of their favourite predecessors.

And it is tenable hypothesis to believe that the living scientists are illuminated by the ideas of those who lived yesterday, and that the poets of this present era are inspired by the sublime images which the dreamers of other ages have employed to express the beauties of nature.

When the word misfortune shall be abolished by humanity, civilization will be the synonym of decency and refinement. To fulfill as civilized beings our virtuous duty in life, we must look and treat the extremists as abnormals, because they have ceased to be the type standard.

Human Positive Greatness

There cannot be any possible discussion, speaking of our process of civilization, to admit: that the ancient Greeks were superior to the Egyptians; that the Romans were greater than the Greeks; that during the Renaissance of the 14th-16th centuries the enlightenment of that age proved to be wiser than the Romans; and that we actually are superior, greater and wiser than all the other eras combined; because while we have progressed, the rights and privileges of our fellow beings have been more respected, and disease and suffering have been diminished.

We must equally admit, that in the present era there are six social classes whose members work themselves to death, while there are six others who exploit the former's ignorance to suit themselves.

This is something we should no longer tolerate, such inhuman organizations whose profit, speculation and gain depend upon the ignorance, good faith and lack of will-power of the unprotected labourers who are purposely misled.

We refer to the producers and to those who simply consume; among the first we have labourers in general: scientists, artists, tradesmen, farmers, manufactures and retailers; while as consumers we have: financiers, church members, gamblers, politicians, warriors and bureaucrats.

Human Positive Recompense

It will not be long before the following phase of our spontaneous progress will be accomplished, which has been interrupted by the continual evolution and periodical transformation of our physical principles and moral contraventions.

The definite triumph of "International Democracy," as the only guarantee of individual liberty, collective equality and associated fraternity, will be substantial if from now on it has a tendency to ameliorate the whole of humanity, marching straight forward toward the socialization of the world.

No matter how much we should lie to ourselves to live extravagantly at the expense and on the efforts of others, no dishonourable and repugnant subjects will overturn the above political humanitarian aim; they will make the battle harder only for those who are pure and sincere.

Human Positive Perfectionism

Our sentiments have been purified by great and infinite sacrifices which have been performed by the worthy heroes of yesterday; our resemblances have been acquired through innumerable and persisting transformations which our physical selves have experienced periodically; we cannot but reach perfection, because we are the mental

supreme force; while those who are in opposition to progress represent abominable abnegation. The latter being the force opposed to life, nevertheless are the real cause of our progress *corporally* as well as *spiritually*.

Our collective aggrandizement is the point of comparison between both our firm and just and our disastrous and unjust actions. The leaders of the world should struggle to establish this order of things, by which all excesses, criminal as well as sentimental, would be abolished for the positive benefit of human perfection.

Processes Of Human Horror

The most vile and outrageous action we can perpetrate on a country, as a collective entity, is to risk the lives of its future generations, unless the country is stripped of its sources of wealth and means of its own sustenance.

The greatest infamy the leading men of a country, as a nucleus of government, can perpetrate upon the present generation is to unconsciously let the foreigners take possession of their property by submitting themselves to the command of the intruder, condemning the entire nation to slavery and poverty.

The most unqualifiable lowness a strong country can perpetrate on a feeble one, without material means of defense, is to abandon the latter economically, telling it she is a free country, when the former is to blame for the moral disaster of the latter.

Processes Of Human Suffering

There are three ways of robbing humanity, universally organized and supported by false democracies:

1st. — Humanity is robbed by "The International Banking System," which avoids the establishment of one unit of money, because the profit it makes by the exchange of one country's currency into another's gives sufficient gain to keep the Institution in existence, as the emoluments largely pay all their employees.

2nd.—Humanity is also robbed by "The Life and Property Insurance Companies." Governments in general should protect and restore the loss of a member of a fam-

ily, or the loss of family property. The taxes which citizens collectively pay, should be sufficient guarantee for national protection and patriotic aggrandizement.

And 3rd.—Humanity is equally robbed when the usurers make advances and loans which not only hypothecate public efforts, but also deprive public conscience of humanitarian sentiments.

These three organized forms of larceny which we have just pointed out, by which humanity is robbed at large, are the true and only reasons for humanity's continual preoccupation and deep suffering.

Processes Of Human Depravation

The outrageous corruption of human souls is perpetrated by intensifying the four degrading aspirations which we have already mentioned at the beginning of this study. These four aspirations have a tendency to draw us away from the path of truth in life. To keep these close in our minds, we will repeat them: amassing a great fortune; speculating on religious fanaticism; intensifying impure sensuality; or wondering through the world pre-occupying ourselves over nothing.

To attain this or that aspiration, those who are still attached to a known extreme should think: firstly, that they are forced to act so at the expense of the pain and misfortune of their fellow beings; secondly, that any one of these tendencies will force us to withdraw ourselves from them the truth which involves real happiness; and thirdly, the execrable impudence of the living masses is put in evidence when the unwholesome egotism is placed over the rational altruism.

These four tempting false announcers of happiness are the primary causes retarding proper moral human evolution.

Inevitable Economic Disaster

The frightful economic chaos which must confront this world, once now that the second great war is settled, is an event that no human power can stop. The ruling governments of the human masses, involved in the con-

flagration, issued such an amount of currency to meet their war obligations and expenditures, that all the hidden treasures in the whole world do not, in solid fact, offer an equal collateral to guarantee the astronomical figure thrown into circulation.

No nation can exist that should not be in perfect accord with the other civilized nations of the world to find a solution, as it is perfectly tangible, to a monetary disaster which otherwise will create unhappiness, misunderstanding and disorder among nations.

It is to be regretted that such a financial collapse be known to some without appropriate sanction to the damnable commitments which give an individual, corporation or trust, the opportunity, right and privilege to pile up a fortune, which is in reality the cause and effect of the suffering and calamity now weighing upon humanity at large.

Universal Monetary System

After having conscientiously studied this problem of World Economics, as scholars of philosophy we have come to the conclusion, that the best way to solve it would be: firstly, to cancel all war debts between nations; secondly, to create a basic type of Universal Currency such as the dollar; and thirdly, to allow each nation to issue, under the control of an "International Economic Commission," a certain amount of currency based on the three following fundamental principles:

Ist.—The right to issue ten thousand dollars per square kilometer, having as a collateral its territorial coverage, which would virtually equal the Nation's budget.

2nd.—Also the right to issue as much specie equal to the average daily national cost of living of resident inhabitants inasmuch as the standard of living varies in each nation according to its geographical situation, and customs.

And 3rd.—A right likewise to issue one-tenth of the capital formerly invested, guaranteed by the economical resources of the nation in the form of personal property tax which must be collected.

Abolishment Of Poverty

The exaggerated hoarding of money is a psycho-path-

ological disease suffered by the person or entity that does it, and for that reason this fever for highness or excess of ambition must be destroyed at its roots, in order to exterminate that form of endemic madness.

Money is to a nation what blood is to human organisms. No nation, no matter how small she may be, should allow "The International Banking System" to bleed her to the last drop.

This World Institution, using freely the money their members handle and control, stampedes humanity by deposing or placing rulers, by destroying or protecting leaders and by avoiding or permitting propaganda, to better materialize their designs.

No world private institution has a right to exist unless its aim is exemplarily humanitarian.

Altruism As A Means Of Enjoyment

We should be touched by intimate delight when we can stretch out our hands to our less fellow beings' defenses but we should never think ourselves superior to them for this simple and eventual reason.

We should come to the definite and triple conclusion: firstly, that our fellow beings are worthy or unworthy of our affections and esteem; secondly, that they have or have not a right to live; and thirdly, that they are useful or harmful to progress.

In the former cases, we must give them whatever they need for their sustenance; while in the latter cases, we should condemn them to death for being pernicious and noxious to society.

Exaggerated Human Sentiments

The readers will find in the following paragraphs four synoptic schemata in which we have tried our best to explain the difference which exists between all sorts of exaggerated sentiments.

Positive passions and positive instincts are indistinctively the inductors of sentimental sensations and vivid emotions. Both of these exaggerated sentiments have a tendency to cause intimate pleasure until it becomes painful.

Negative passions and negative instincts are indistinctively the inductors of exasperated sensations and unrestrained emotions. Both of these exaggerated inclinations have a tendency to cause intimate fear until it becomes violent.

We must liberate humanity once and for all from this perpetual menace that impels it to periodically free itself from the overwhelming positive passions and positive instincts, to be then able to restrain the negative passions and negative instincts, which inhumanly invade our marvelous existence, avoiding our rapid progress toward a possible glorification and better understanding among ourselves.

Human Positive Passions

The subjective state of mind involves in itself: firstly, magnanimity which by exaggeration is changed to arrogance; secondly, greatness which by aggravation is converted to ridiculousness; and thirdly, dignity which by isolation is transformed to ungracefulness.

The objective aspect embraces: firstly, clemency which by exaggeration is changed to inconsequence; secondly, generousness which by aggravation is converted to denudation; and thirdly, honesty which by isolation is transformed to improvidence.

The pure reasoning envelops: firstly, admiration which by exaggeration is changed to contemplation; secondly, esteem which by aggravation is converted to idolization; and thirdly, commiseration which by isolation is transformed to repentance.

The logical consequence institutes: firstly, firmness which by exaggeration is changed to uncertainty; secondly, hopefulness which by aggravation is converted to anguish; and thirdly, satisfaction which by isolation is transformed to lamentation.

The invariable results establish: firstly, respectfulness which by exaggeration is changed to calamity; secondly, abstinence which by aggravation is converted to atrophy; and thirdly, calmness which by isolation is transformed to elimination.

Human Positive Instincts

The subjective state of mind involves in itself: firstly, desirableness which by exaggeration is changed to exhaustiveness, secondly, courageousness which by aggravation is converted to exposition; and thirdly, impudence which by isolation is transformed to destruction.

The objective aspect embraces: firstly, protection which by exaggeration is changed to weariness; secondly, avarice which by aggravation is converted to folly; and thirdly, abundance which by isolation is transformed to satiety.

The pure reasoning envelops: firstly, over-confidence which by exaggeration is changed to misfortune; secondly, joyfulness which by aggravation is converted to annihilation; and thirdly, affection which by isolation is transformed to inhibition.

The logical consequence institutes: firstly, vigourousness which by exaggeration is changed to repulsiveness; secondly, happiness which by aggravation is converted to hopelessness; and thirdly, prosperity which by isolation is transformed to desolation.

The invariable results establish: firstly, effort which by exaggeration is changed to fruitlessness; secondly, exaltation which by aggravation is converted to insensitiveness; and thirdly, activity which by isolation is transformed to dismemberment.

Human Negative Passions

The subjective state of mind involves in itself: firstly, irreverence which by exaggeration is changed to insolence; secondly, lowness which by aggravation is converted to crime; and thirdly, indignity which by isolation is transformed to incarceration.

The objective aspect embraces: firstly, cruelty; secondly, egotism which by aggravation is converted to thoughtlessness; and thirdly, dishonour which by isolation is transformed to depravation.

The pure reasoning envelops: firstly, enviousness which by exaggeration is changed to supplantation; secondly, blunder which by aggravation is converted to indecency;

and thirdly, reproach which by isolation is transformed to persecution.

The logical consequence institutes: firstly, affliction which by exaggeration is changed to injury; secondly, duplicity which by aggravation is converted to conspiracy; and thirdly, intrigue which by isolation is transformed to revolt.

The invariable results establish: firstly, injustice which by exaggeration is changed to disorderliness; secondly, vexatiousness which by aggravation is converted to mischievousness; and thirdly, brutality which by isolation is transformed to suppression.

Human Negative Instincts

The subjective state of mind involves in itself: firstly, indifference which by exaggeration is changed to iniquity; secondly, cowardliness which by aggravation is converted to abstention; and thirdly, vengeance which by isolation is transformed to treason.

The objective aspect embraces: firstly, abandonment which by exaggeration is changed to submission; secondly, dissipation which by aggravation is converted to imprecation; and thirdly, poorness which by isolation is transformed to hunger.

The pure reasoning envelops: firstly, alternative which by exaggeration is changed to dishonesty; second, suffering which by aggravation is converted to risk; and thirdly, adversity which by isolation is transformed to assassination.

The logical consequence institutes: firstly, libertinism which by exaggeration is changed to vulgarity; secondly, orgy which by aggravation is converted to inebriation; and thirdly, larceny which by isolation is transformed to devastation.

The invariable results establish: firstly, audaciousness which by exaggeration is changed to vulgarity; secondly, complicity which by aggravation is converted to conjuration; and thirdly, gangsterism which by isolation is transformed to condemnation.

The Great Human Garden

Can there be anything more beautiful than a garden of roses? We experience a prodigious enchantment when we regard the whole garden while the breeze of the afternoon has ceased and the rays of sunshine still illumine it.

The roses give us the impression that their essence is a living soul and their beauty a real character. The garden of roses is kept in perfect order while the leaves and stems are properly looked after, and while they are also nourished with the best of thoughts.

The gardener has gone through the trouble of cutting those which were not so beautiful, in order that the future roses could still be more charming, and their ensemble would have greater force of fascination than those which we contemplate with so much interest.

Whatever happens to a garden of roses, happens to everything in life; this is equally true in regard to the human family.

The Gardener's Aim

The proprietor of the garden of roses works every day to prevent the weeds from growing freely. He cultivates the rose trees by keeping them humid, receiving the great satisfaction that happiness can be attained in life when we are surrounded by the subjects and objects, dignifying and beautiful, which we love with preference.

Each one of us, from the very post we occupy, without trying to withdraw ourselves from the inexorable sentiment of moderation which directs our destiny, should work with a humanitarian aim, in order that our thoughts may be as loyal and sane as the leaves of the garden of roses, which if properly attended, are rich in chlorophyll; and our character would be as genuine and rightful as the essence of their corollas are rich in perfume.

Our desires should not corrupt our minds, as they must be conquered spiritually as well as materially, in order to make them appear as pure and as true as they should definitely be.

Logical Result From Our Just Procedure

We demand from the present generation a personal sacrifice full of generosity, one which really could make us feel happy and prosperous, to be able to consecrate all our existence on behalf of others, arriving thus at our consolable spiritual tranquility.

Acting only in the above mentioned manner, we could then diminish our suffering by the evolutionary process which will make us progress more rapidly physically, morally and intellectually; and the consequences would be that the following generations will be stronger than ours corporally, superior spiritually and more capable intellectually.

The physico-moral equilibrium could then reign, and the just duality would be thus the cause and effect of our pure reasoning which maintains us in activity throughout the whole of our existence, if all our actions and thoughts were inspired by moderation, because we have taken good care that no single sense should be stimulated more than the others, developing all our faculties proportionately.

Our Profound Petition Upon Our Lives

Oh mighty power of nature, supreme faith, divine image, bring us closer to your unselfish bosom! Let us feel your infinite waves in order that our thoughts and actions may become truly powerful, and we can then experience the sublime sensation of your horizons without limit! Let us discern the excellency of your love that should live in ourselves forever, forcing virtue, duty and harmony to be the flames which will illuminate our sentiments eternally, guiding us through the path of truth which must conduct us to an everlasting and touching felicity!